THE

WORKS

OF

J. J. ROUSSEAU.

Tranſlated from the FRENCH.

IN TEN VOLUMES.

VOLUME the SIXTH.

EDINBURGH:
Printed for ALEX. DONALDSON.
Sold at his ſhop, N° 48. St Paul's church-yard,
London; and at *Edinburgh*.

M.DCC.LXXIV.

BODLEIAN
P
31 OCT 1958
LIBRARY

EMILIUS;

OR, A

TREATISE

OF

EDUCATION.

BOOK V.

WE are now arrived at the laſt ſtage of youth, but not at the unravelling of the piece.

It is not fit that man ſhould live alone. Emilius is a man; we have promiſed him a helpmate, and we muſt keep our word. This helpmate is Sophia. Where is her abode? In what part of the country ſhall we diſcover her reſidence? But to diſcover her, we muſt be acquainted with her character. In the firſt place, let us know who ſhe is, and then we ſhall be better able to judge of the place ſhe inhabits: and even when we have made the diſcovery, we have not as yet compleated our work. *Since our young gentleman*, ſays Mr Locke, *is not got within view of matrimony, it is time to leave him to his miſtreſs*. And thereupon he concludes his work. But as I have not the honour of educating a young gentleman, I ſhall not imitate Mr Locke's example.

SOPHIA; or, THE WOMAN.

SOPHIA muſt be a woman as Emilius is a man; that is, ſhe muſt be endowed with every qualification ſuitable to her ſpecies and ſex, in order to act her part in the natural and moral ſyſtem. Let us begin with examining into the reſemblance and diſſimilitude between her ſex and ours.

In every thing that does not diſcriminate the ſex, woman is man; ſhe has the ſame organs, wants, and faculties; the machine is conſtructed in the very ſame manner, the parts are the ſame, they move by the ſame ſpring, their figure is very like, and under what relation ſoever we conſider them, there is no other difference between them but that of *magis* and *minus*.

In every thing that diſtinguiſhes the ſex, man and woman have relations and differences; the difficulty of comparing them, ariſes from that of determining in the frame and make of each what belongs to the ſex, and what does not. By comparative anatomy, and even by inſpection only, we obſerve general differences between them, which do not ſeem to depend on the ſex; and yet are connected with it, but by ties imperceptible to our eye. We know not how far theſe connections may extend; the only thing we can tell with any certainty is, that whatever they have in common belongs to the ſpecies; and whatever they differ in, depends on the ſex. In this twofold view, we obſerve ſuch a number of relations and contraſts between them, that perhaps it is one of the wonders of nature, to have

have been able to form two ſuch ſimilar beings with ſuch different conſtitutions.

Theſe relations and differences muſt influence the moral order; this conſequence is obvious, agreeable to experience, and ſhews the idleneſs of the diſpute concerning the preference or equality of the ſexes: as if each of them purſuing the intent of nature, according to its particular deſtination, were not more perfect on that account, than if it bore a greater reſemblance to the other ſex. In that which they have in common, they are equal; in that wherein they differ, they do not admit of a compariſon; a perfect woman, and a complete man, ought not to reſemble each other more in mind than in their countenance; and perfection is not ſuſceptible of *magis* and *minus*.

In the union of the two ſexes, each concurs equally, but not in the ſame manner, to the common object. From this diverſity ariſes the firſt difference we can aſſign between the moral relations of both. One muſt be active and ſtrong, the other paſſive and feeble; one muſt neceſſarily have power and will; it is ſufficient that the other makes but a faint reſiſtance.

This principle being laid down, it follows, that woman is framed particularly for the delight and pleaſure of man; if the latter muſt alſo be agreeable to the woman, it is only by an indirect conſequence: his merit conſiſts in his power; he pleaſes her only, becauſe he is poſſeſſed of ſtrength. This is not the law of love, I grant you; but it is that of nature, antecedent to love itſelf.

If woman is framed to pleaſe, and to live in

ſubjection, ſhe muſt render herſelf agreeable to man, inſtead of provoking his wrath: her violence conſiſts in her charms; by theſe ſhe muſt conſtrain him to diſplay his power. The ſureſt way to rouſe this power, is to render it neceſſary by reſiſtance. Self-love then unites with deſire, and one triumphs by a victory obtained by the aſſiſtance of the other. Hence ariſe the arts of attack and defence; the confidence of one ſex, and the timidity of the other; in ſhort, the modiſh bluſh with which nature arms the weak to enſlave the ſtrong.

Who can imagine that nature has indifferently preſcribed the ſame advances to both ſexes, and that the firſt in forming ſhould be alſo the firſt in diſcloſing its deſires? What a ſtrange depravity of judgment! Theſe advances being attended with ſuch different conſequences to the two ſexes, is it natural they ſhould have both the ſame aſſurance? With ſo great an inequality in what is beſtowed on each, if the baſhfulneſs of the one had not ſubjected it to that moderation which nature impoſes on the other, is it not obvious that this would ſoon be productive of the ruin of both, and that mankind would periſh by the very means appointed for their preſervation! Conſidering the facility with which women are capable of exciting our paſſions, and even of rekindling the fire in our hearts, when our conſtitutions are almoſt worn out, ſhould there happen to be any ſuch unfortunate climate, where this cuſtom had been philoſophically introduced, eſpecially in hot countries where there are more women born than men, the latter would

at

at length be ſacrificed to femal tyranny, and hurried head-long to deſtruction.

If the females of brute-animals have not the ſame baſhfulneſs, what is the conſequence? Have they, like women, thoſe unbounded deſires, which that baſhfulneſs ſerves to reſtrain? Their deſires come only with their wants; the latter being ſatisfied, the former ceaſes *; they do not then reject the male by way of feint, but in downright earneſt: quite the reverſe of the daughter of Auguſtus, they admit no more paſſengers, when the ſhip has had its full cargo. Even when they are at liberty, their moments of dalliance are few, and ſoon over; they are excited, and ſtopped, by inſtinct. What will you ſubſtitute in the room of this negative inſtinct, if you diveſt women of their modeſty? To wait for their thinking no more about men, is ſtaying till they are good for nothing.

The Supreme Being has thought proper, in every reſpect to do honour to the human ſpecies; when he inveſted man with unlimited inclinations, at the ſame time he preſcribed a law by which they are to be regulated, to the end that he may be free, and command himſelf: in rendering him ſubject to immoderate paſſions, he endowed him with reaſon to keep them under controul; in ſubjecting women to unbounded deſires, he has favoured her with modeſty for a check and reſtraint. Beſides, he has added an

* I have already taken notice, that the affected denials, by way of irritation, are common to all females, even thoſe of brute-animals, and when moſt diſpoſed to ſurrender: one muſt never have taken notice of their artifices, to diſpute the point.

actual recompenſe to the good uſe of our faculties, namely, the pleaſure ariſing from virtue, when once we make it the rule of our actions. All theſe advantages are, in my opinion, equal to the inſtinct of brutes.

Whether, therefore, the female of the human ſpecies has the ſame deſires and the ſame will to indulge them as the other ſex, I will not pretend to determine; this, however, is certain, that ſhe coyly rejects his offers, and ever defends herſelf againſt his approaches, though not always with the ſame force, nor of courſe with the ſame ſucceſs: it is impoſſible for the aggreſſor to obtain the victory, unleſs the party acting on the defenſive is pleaſed to give her conſent; for what a number of artifices is ſhe not poſſeſſed of, to induce the aſſailant to have recourſe to force? The freeſt and ſweeteſt of all human actions, admits of no real violence; nature and reaſon both oppoſe it; the former, by ſupplying the weaker ſex with as much ſtrength as is neceſſary for reſiſtance, whenever ſhe pleaſes to make it; and the latter, becauſe real violence is not only the moſt brutal of all actions, but defeats its own end. For either by this proceeding man declares war againſt his companion, and authoriſes her to defend her perſon and liberty even at the hazard of the aggreſſor's life; or the female only being a judge of her own ſituation, no child could have a father, if every man had a power to uſurp paternal authority.

Here we have therefore a third conſequence of the conſtitution of the two ſexes; which is, that the ſtrongeſt of the two is in appearance the moſt powerful, but in reality the weakeſt. This does

does not proceed from any frivolous law of gallantry, nor from the diſdainful generoſity of the protector, but from an invariable law of nature, which by inveſting the female with a greater facility of exciting the deſires of the male, than the latter has of ſatisfying them, makes him depend, whether he will or not, on the good pleaſure of the female; and obliges him, in his turn, to endeavour to conciliate her affections, to the end that ſhe may conſent to let him continue in poſſeſſion of the ſovereignty. In that caſe, the moſt agreeable circumſtance on the ſide of the victor, is the doubt he is under, whether his advantage be owing to the weakneſs, or to the voluntary ſurrender of the party vanquiſhed; and it is generally the artifice of females not to remove this doubt. In this reſpect, the ſpirit of the ſex is perfectly agreeable to their conſtitution: far from bluſhing, they boaſt of their weakneſs; their tender muſcles make no reſiſtance; they affect being unable to lift up even the lighteſt burden: they would be aſhamed to be robuſt; and for what reaſon? It is not merely to affect a delicacy in their frame, but with a more artful deſign; they prepare betimes to have an excuſe at hand, to have the privilege of being reckoned, upon proper occaſions, the weaker veſſel.

The progreſs of knowledge acquired by vice, has greatly changed the public opinion upon this very article; we ſeldom here any talk of violence to the ſex, ſince there is ſo little neceſſity for it, and the males no longer give credit to

the

the report *: Whereas, inſtances of violence occur very frequently in the Greek and Jewiſh antiquities; and the opinion concerning thoſe outrages is founded in the ſimplicity of nature, which nothing but the experience of debauchery could eradicate. If there are fewer rapes mentioned in our days, it is not owing to the greater temperance of the males at preſent, but to their leſſer credulity; and a complaint of grievance which would have formerly been ſwallowed down by a ſimple nation, in the preſent age would only excite deriſion and laughter; they gain more by holding their tongue. There is a law in Deuteronomy, by which a girl that had been debauched, was put to death, together with the ſeducer, if the fact had been committed in town; but if in the fields, or in any by-place, then the man alone was puniſhed; for, ſays the law, *the damſel cried, and there was none to ſave her* †. By this favourable interpretation, young women learned not to ſuffer themſelves to be ſurpriſed in frequented places.

This diverſity of opinions has a very ſenſible effect on the public morals. Among the reſt, it has been productive of modern gallantry. Men perceiving that their pleaſures depended more on the good-will of the fair ſex than they had imagined, have endeavoured to captivate their

* It is poſſible their may be ſuch a diſproportion of age and ſtrength, as to admit of a real violence; but treating at preſent of the relative ſtate of the two ſexes, according to the order of nature, I take them both in the common relation, by which that ſtate is conſtituted.

† Deut. xxii. This paſſage relates to a damſel betrothed to an huſband.

their affection by acts of complaiſance, for which they have been amply indemnified.

Thus from phyſical conſiderations we are led to thoſe of a moral nature; and thus we ſee how from the indelicate union of the ſexes inſenſibly aroſe the ſofter laws of love. Women are poſſeſſed of empire, not becauſe it was the pleaſure of men, but becauſe it was agreeable to nature; they were poſſeſſed of it, before they ſeemed to be in poſſeſſion: the ſame Hercules, who thought he had uſed violence to the fifty daughters of Theſpius, was obliged nevertheleſs to turn a ſpinning-wheel by the ſide of Omphale; and the ſtrong Samſon was conquered by Delilah. This empire is inherent in the fair; it cannot be wreſtled from them, even when they abuſe it; were it poſſible for them to be deprived of it, this revolution would have happened long ago.

There is no ſort of parity between male and female, in regard to the importance of the ſex. The male acts as ſuch only in certain inſtances; the female as ſuch all her life, or at leaſt during the youthful part of it: every thing inceſſantly reminds her of her ſex; and in order to diſcharge the duties attending it, ſhe muſt have a particular government relative to that ſtate. During her pregnancy, a great deal of tenderneſs and care are neceſſary; in her lying in ſhe requires ſilence and reſt; to ſuckle her children ſhe muſt lead an eaſy, ſedentary life; to bring them up, ſhe muſt be miſtreſs of great patience and ſweetneſs, and of ſuch invariable affection, as nothing can diſcourage; ſhe is the band that connects them and their father, ſhe alone renders

ders them amiable in his eye, and inſpires him with the confidence to call them his own. What tenderneſs, what ſolicitude muſt ſhe not exert, for the preſervation of union and good order in the family! And this whole behaviour is not to proceed from virtue, but from taſte, without which, the human ſpecies would have been long ago extinct.

There neither is, nor can be, the ſame ſtrictneſs, in the relative duties of the two ſexes. When the woman complains of the unjuſt inequality eſtabliſhed by man, ſhe is to blame: this inequality is not the effect of human inſtitution, or at leaſt it is not founded in prejudice, but in reaſon; the ſex which nature has intruſted with the depoſit of the offspring, ought to be anſwerable for the genuineneſs of it to the other. No doubt but it is criminal in either ſide to violate their plighted faith; and every huſband who deprives his wife of the only reward ſhe can receive for the ſevere duties of her ſex, behaves with barbarity and injuſtice. But the faithleſs wife has a more complicated guilt: ſhe diſſolves the family and breaks the ties of nature; by impoſing children upon a man that are not his own, ſhe betrays them both, and adds perfidiouſneſs to infidelity. I have hardly a name to expreſs the heinouſneſs of this offence. If there be a horrible ſituation upon earth, it is that of an unfortunate father, who repoſing no confidence in his wife, is afraid to indulge the ſoft ſentiments of his heart; who, when embracing his child, is in doubt whether his careſſes are not beſtowed on the offspring of another, on the pledge of his own infamy and diſhonour,

the

the plunderer of his childrens fortune. What idea can we have of a family reduced to this miſerable condition, but that of an aſſociation of falſe friends, or ſecret enemies, whom a perfidious woman has armed to each other's ruin, by obliging them to pretend to mutual affection?

It is therefore not only of importance that the wife ſhould be faithful, but that ſhe be eſteemed in that light by her huſband, by her relations, and all the world; that ſhe be modeſt, careful, and reſerved, and bear in the eye of others, as well as in her own conſcience, the teſtimony of her virtue. If it be neceſſary that the father ſhould love his children, there is of courſe a neceſſity that he have an eſteem for their mother. Such are the reaſons for which even the preſerving of appearances is placed among the duties of women, and reputation and honour are rendered as indiſpenſably neceſſary to them, as conjugal chaſtity. From theſe principles, added to the moral difference of the ſexes, ariſes a freſh motive of duty and propriety, by which the ſex are particularly bound to have a moſt watchful eye to whatever relates to their outward deportment, and good behaviour. The vague aſſertion that the two ſexes are upon a par, and their duties the ſame, is nothing to the purpoſe; we only loſe ourſelves in vain declamations, when we do not enter deeply into the ſubject.

Is it not a very fine way of reaſoning, to give exceptions for anſwers to general laws ſo well founded? Women, you ſay, are not always prolific: I grant they are not; but nature intended

tended otherwiſe. And truly, becauſe there are about an hundred large cities in the world, where propagation is reſtrained by the licentiouſneſs of the women, you pretend that the ſex are not naturally prolific. And what would become of the great towns, if the diſtant countries where the ſex live with greater ſimplicity and chaſtity, did not repair the loſs ſuſtained by the ſterility of the fine ladies? How many counties are there, where women that have only four or five children, are not reckoned fruitful *? But after all, whether this or that woman be prolific or not, what does it ſignify? Is this a reaſon why women were not deſigned to be mothers, and is it not by general laws that both nature and education provide for that ſtate?

Were the intervals between pregnancies to be even as long as ſome would ſuppoſe, is a woman able to paſs alternately and on a ſudden from one manner of living to another, without riſk or danger? Can ſhe be a nurſe to-day, an Amazon to morrow? Can ſhe change her inclinations and taſtes, as a chamelon does its colour? Shall ſhe make an abrupt tranſition, from domeſtic incloſure and family concerns, to the injuries of weather, to toil and labour, to the din and horror of war; ſhall ſhe now be timorous †, now

* Were it otherwiſe, the ſpecies would neceſſarily be extinct: to preſerve it from periſhing, it is requiſite, all things conſidered, that every woman ſhould have nearly four children; for out of the whole number that are born, about one moiety of them die, before they are able to produce others, and the two remaining are neceſſary to repreſent the father and mother. You may judge, then, whether this population is ſupported by the great cities.

† The timidity of women is likewiſe an inſtinct of nature, to

now intrepid; at one time delicate, another robuſt? If the youth educated in Paris, with difficulty undergo the hardſhips of war; how ſhould women, who were never expoſed to the ſun, and ſcarce know how to walk, be able to bear it, after an effeminate life of fifty years? Will they take up with this laborious profeſſion, at the time when men reſign it?

There are countries, you will ſay, where women are brought to bed almoſt without pain, and nurſe their children nearly without trouble: I allow it; but in thoſe very countries the men go half naked, encounter wild beaſts, carry a canoe like a knapſack, purſue the chace to the diſtance of ſeven or eight hundred leagues, ſleep in the open air, and on the bare ground; in ſhort, ſuſtain every ſort of fatigue, beſides abſtaining from food ſeveral days. When the women grow robuſt, the men become ſtill more ſo; when the men are enervated, the women grow more delicate; when the two extremes change alike, the ſame difference continues.

Again you will object, that Plato, in his republic, aſſigns the ſame exerciſes to women as to men: I believe it. After he had excluded private families from his form of government, he knew not what to do with the women, and therefore he was obliged to convert them into men. This great genius had made his calculations, and was aware of every thing that could be ſaid on the ſubject: he obviated an objection, which no man perhaps would have thought of

to guard againſt the twofold danger they are expoſed to during their pregnancy.

ſtarting, yet he gave but a bad ſolution to that which was raiſed againſt him. I do not ſpeak at preſent of the pretended community of women, with which he has been ſo often reproached, and which ſhews, that they who bring this charge againſt him, never peruſed his works: I mean that civil promiſcuouſneſs, by which the two ſexes are conſtantly confounded in the ſame employments, and the ſame kind of work, from whence the moſt intolerable abuſes muſt ariſe: I mean the ſubverting of the moſt gentle emotions of nature, and ſacrificing them to an artificial ſenſation, which cannot poſſibly ſubſiſt without them; juſt as if it were not neceſſary to have a natural tie, to form thoſe of the conventional kind; as if the love of our neighbours were not the principle of that which we owe the ſtate; as if it were not the leſſer country, or, in other terms, our family, that formed the attachment between us and the larger country, or the government we live under; as if it were not the good ſon, the good father, the good huſband, that conſtituted the good citizen.

When once it is demonſtrated, that man and woman neither are, nor ought to be conſtituted in the ſame manner, nor have the ſame turn and temper of mind, it follows from thence, that their education ſhould be different. In purſuance of the dictates of nature, they ought to act in concert, but not to be employed in the ſame operations; their labour may be directed to the ſame end, but the work itſelf ſhould be varied, and of courſe ſhould be under the direction of different taſtes. After we had endeavoured to form the natural man, that our work may not remain

remain imperfect, let us ſee in what manner the woman, ſuitable to this man, is to be formed.

If you are deſirous of being always under a proper guidance, be ſure to follow the indications of nature. Whatever diſtinguiſhes the ſex, ought to be reſpected as her eſtabliſhment. I hear you continually ſaying, The women have this or that defect, from which we are exempt: you are miſtaken; they would be defects in you, but they are only particular qualities in them; things would not be ſo well conſtituted, if they had them not. Uſe your endeavours to prevent thoſe pretended defects from degenerating into vices; but take particular care not to deſtroy them.

The women, on the other hand, are apt to complain that we bring them up to be vain and coquettiſh, that we continually amuſe them with childiſh toys, the more eaſily to maſter their minds; in ſhort, they blame us for the imperfections of which we accuſe them. But how fooliſh the charge! and how long is it ſince men have concerned themſelves about female education? Who debars their mothers from bringing them up in what manner they pleaſe? You will ſay, they have no colleges: a great misfortune indeed. Would to God there were none for boys; they would be educated in a more judicious and more virtuous manner. Are your daughters compelled to ſpend their time in trifles and nonſenſe? are they obliged to follow your example, in paſſing one half of the day at the toilette? Who hinders you from inſtructing, and employing others to inſtruct them in what manner you think proper? Is it our fault

if we are pleaſed when they are handſome, if we are ſeduced by their affected airs, if we are attracted and flattered by thoſe wheedling arts they have learned of you, if we like to ſee them richer decorated, if we allow them to whet thoſe weapons by which they ſubdue our deluded ſex! Well, then, henceforward determine to bring them up as men; the latter will conſent to it with all their hearts! The more the fair ſex endeavour to reſemble ours, the leſs power and influence they would have over us; and then it is that we ſhall be really maſters.

The abilities common to the two ſexes, are not equally divided between them; but, upon the whole, the difference it compenſated: the woman has a much greater weight by the qualities of her own ſex, than by thoſe of ours; wherever ſhe aſſerts her own rights, ſhe has the advantage of us; wherever ſhe attempts to uſurp ours, the advantage then is on our ſide. It is impoſſible to anſwer this general truth any other way than by exceptions; a manner of arguing conſtantly uſed by the gallant admirers of the fair ſex.

Were women to cultivate the manly qualities, and to neglect thoſe which belong to their ſex, they would evidently act contrary to their own intereſt: of this they are perfectly ſenſible, and they have too much art to be caught in ſuch a ſnare. While they endeavour to uſurp our rights, they do not relinquiſh their own. But from thence it follows, that, not being able to manage them both, becauſe they are incompatible, they remain below their own ſtandard, without coming up to ours, and decreaſe in one half

half of their value. Ye mothers that have judgment, follow my advice; do not, in defiance of nature, bring up your daughters to be gentlemen, give them the education of ladies, and assure yourselves, it will be much better both for them and for us.

But does it follow from thence, that a woman ought to be educated in absolute ignorance, and confined to the interior management of a family? Shall man make a servant of his help-mate, and deprive himself in her company of the greatest endearment of society? The better to keep her under subjection, shall he debar her from all sensation and knowledge? Shall he make a mere machine of her? No, surely; this was never the intent of nature, who endowed the sex with so much wit and sprightly fancy; on the contrary, nature requires they should think, they should judge, they should learn, and improve their understandings as well as their persons: these are the arms with which she has supplied them, to compensate for their want of that strength with which our sex has been invested. They ought not to learn a great many things, but only such as it is proper for them to know.

Whether I consider the particular destination of the sex, with their inclinations and duties, all concur in pointing out that form of education which suits them best. Man and woman are formed for one another, but their mutual dependence is not equal: the men depend on the women by their desires; the women on us, both by their desires and their wants; we could subsist much better without them, than they without us. It is impossible for them to have neces-

ſaries, or to live agreeably to their condition, unleſs they are ſupplied by our ſex, and we think them worthy of our aſſiſtance. They are dependent on our opinions, on the price we ſet upon their merit, and on the eſtimation we make of their charms and virtues. Even the law of nature has ſubjected both the women and their offſpring to the juriſdiction of the male ſex. It is not ſufficient for them to be worthy of eſteem, they muſt be actually eſteemed; it is not enough for them to be beautiful, it is neceſſary they ſhould give pleaſure; it is not ſufficient that they are endowed with wiſdom and virtue, they muſt be acknowledged to be wiſe and virtuous: their honour does not ſolely depend on their conduct, but on their reputation; and it is impoſſible that ſhe who conſents to part with her good name, ſhould ever be an honeſt woman. The good actions of a man depend ſolely on himſelf; he may bid defiance to the public judgment: but thoſe of a woman depend alſo upon others, ſince her reputation, which is nothing but opinion, is as dear to her as life. The conſequence is, that their ſyſtem of education ought to be different from ours. Opinion is the grave of virtue among men, but its throne with women.

The good habit and diſpoſition of children, is derived from that of their mothers; the early education of the males, is connected with the care taken of us by females: and on them alſo depend our manners, our paſſions, our taſtes, our pleaſures, and even happineſs itſelf. Thus the education of the fair ſex ſhould be entirely relative to ours. To oblige us to do us ſervice, to gain our love and eſteem, to rear us when young,

to

to attend us when grown up, to adviſe, to conſole us, to ſoothe our pains, and to ſoften life with every kind of blandiſhment; theſe are the duties of the ſex at all times, and what they ought to learn from their infancy. Unleſs they are guided by this principle, they will miſs their aim, and all the inſtructions beſtowed on them, will neither contribute to their happineſs nor to ours.

But although every woman ſhould be willing, both by inclination and duty, to pleaſe our ſex, yet there is a wide difference between deſiring to oblige a man of worth, who is really deſerving of love, and endeavouring to be agreeable to thoſe little effeminate fops, who are the diſgrace of their own ſex, and of that which they fooliſhly attempt to rival. Neither nature nor reaſon can induce a woman to love a man for thoſe qualities in which he reſembles herſelf; neither is it by imitating our manner, that ſhe is to endeavour to conciliate our affection.

Whenever, therefore, the women lay aſide the modeſty and decorums of their own ſex, to affect the airs of thoſe fribbles, inſtead of acting according to nature, they greatly deviate from it, and forfeit the very rights which they would fain uſurp. Were we to behave otherwiſe, ſay they, we ſhould not be agreeable to the men: but they are miſtaken. They muſt be fools, to be in love with fools; the deſire of gaining the affection of ſuch men, ſhews the taſte of thoſe women. If we had no ſilly fellows among our ſex, the women would ſoon make us ſuch; and our weakneſſes would be much more owing to them, than theirs to us. The women who love

real men, and desire to please them, pitch upon such means as are agreeable to their design. Woman is by nature a coquette, but her coquettry changes its form and its object, according to her different views: let us regulate these by nature, and then she will have the education suitable to her sex.

Girls, almost from their cradle, are fond of dress: not content with being pretty, they would be thought so: by their airs we perceive, that this is already an object of their attention; and scarce are they capable of understanding us, when they are governed by what is said concerning their person and behaviour. But no such consideration has any influence on boys. Provided they can have their pleasure, and be independent, they give themselves but very little trouble about what the world may think of their conduct. It requires time, and a good deal of trouble, to subject them to the same law, as that by which the girls are entirely directed.

From whatever quarter the women receive this first lesson, it is a very good one. Since the body is born, in some measure before the mind, it requires the first culture; the above order is common to both sexes, but the object is different; in one, this object is the improving its strength; in the other, its charms. Not that these ought to be exclusive qualities in each sex, but only the order is inverted: women must have a sufficient power to perform all their actions with a graceful air; men must have sufficient dexterity to do theirs with ease.

From the too great delicacy of women, that of men is derived. The former ought not to be

be robuſt for themſelves, but for our ſake, to the end that the male-offspring may be ſtrong and vigorous. On this account, it is preferable by far to educate young ladies in nunneries, where they have a very ſimple diet, but are permitted to play, to jump, and run about in the open air, and in the garden, than to bring them up at home, where they are fed with dainties, where they are conſtantly flattered or reprimanded; where ſeated under their mother's eye, in a cloſe apartment, they neither dare to riſe, nor to ſpeak, nor hardly to draw their breath; where of courſe they have not a moment's liberty to play, to run about, to make a noiſe, and fall into the little levities ſo natural to their age: they are either indulged in ſuch liberties as are dangerous, or checked by an injudicious ſeverity. In this manner are young people ruined, both in body and mind.

In Sparta, the girls, as well as the boys, were exerciſed in military games, not with a view of being trained to war, but of bearing ſuch children as ſhould be ſtout and robuſt, and able to ſuſtain every kind of fatigue. Not that I approve this method; to provide the government with troops, it is not at all neceſſary that their mothers ſhould have carried a muſket, and be expert at the Pruſſian diſcipline; but I find, that in this part the Greek education was extremely judicious. The young girls appeared often in public, not intermixed with the boys, but aſſembled by themſelves. There was ſcarce a feaſt, a ſacrifice, or any public ceremony, in which the daughters of the principal citizens were not ſeen to walk in bands, crowned with garlands, chanting

ing of hymns, dancing in choruſſes, with baſkets, vaſes, and other offerings, whereby the ſenſual Greeks were entertained with a ſpectacle capable of counteracting the pernicious effect of that indecency practiſed in their gymnaſtic exercifes. Whatever might be the impreſſion which this cuſtom made in the hearts of men, it was highly commendable to confirm the bodily health of young girls by ſuch exerciſes as were moderate and agreeable; to excite and form their taſte, by a conſtant deſire of pleaſing our ſex, without ever endangering their manners.

As ſoon as theſe young maidens were married, they ceaſed to appear in public: they ſhut themſelves up, and confined their whole care to domeſtic œconomy. Such is the form of living, which nature, as well as reaſon, preſcribes to the fair ſex; and from thoſe mothers came a hardy offſpring, the ſoundeſt, and the beſt made men in the world. And, notwithſtanding the diſrepute of ſome iſlands, it is impoſſible to produce an inſtance of any nation upon earth, not even excepting the Romans, where the women were more modeſt and more agreeable, by a happy union of virtue and beauty, than in ancient Greece.

It is well known, that the eaſy dreſs of both ſexes contributed greatly to thoſe beautiful proportions which we ſtill admire in their ſtatues, and which ſerve as a model to the artiſts, when nature has degenerated in her real productions. They had none of thoſe Gothic fetters, none of thoſe numerous ligatures, which check the circulation, and confine the different limbs. Their women

women were ſtrangers to the uſe of thoſe ſtays and bodices, by which ours rather counterfeit, than expreſs their true ſhape. In England, where this abuſe has been carried to a very great exceſs, I wonder it has not cauſed the ſpecies to degenerate; beſides, I take upon me to affirm, that the pleaſure propoſed to the eye by that practice, is founded in a vicious taſte. It is not at all agreeable to ſee a woman cut in two like a waſp; it offends the eye, and gives pain to the imagination. A fine ſhape, like every thing elſe, has its proportions and meaſure, beyond which it is certainly a blemiſh; a defect of this kind would be very diſagreeable in a naked object; and why then ſhould it be reckoned a beauty, when under a garment?

I am almoſt aſhamed to mention the arguments by which the women ſo obſtinately maintain this cuſtom of clothing their bodies in armour: a breaſt hanging down, a prominent belly, *&c.* are, I grant you, diſagreeable in a girl of twenty, but ceaſe to be diſguſtful in a woman at thirty; and ſince, at all times, what is agreeable to nature muſt be pleaſing to the eye, and, in that reſpect, we are never miſtaken, theſe ſorts of blemiſhes are leſs diſguſtful at any age, than the fooliſh affectation of a maid at forty.

Whatever reſtrains or confines nature, is founded in a vicious taſte; this is true in regard to the decorations of the body, as well as to the accompliſhments of the mind. Life, health, reaſon, and real welfare ought to take the lead in every thing; there is no ſuch thing as grace without eaſe; nor is there any delicacy in being lan-

languid; to be agreeable, it is not requiſite to be in bad health. Compaſſion may ariſe from ſufferings; but pleaſure and deſire are excited by the bloom of health.

The children of both ſexes have a great many amuſements in common; and this muſt ever be the caſe; but it is not the ſame, when they grow up to maturity? They have likewiſe their peculiar taſtes, by which the ſex is diſtinguiſhed. The boys like whatever is productive of motion and noiſe, as drums, tops, and hobby horſes; the girls are fonder of decorations that pleaſe the eye, ſuch as looking-glaſſes, toys, and baby-cloths. Dolls are the favourite amuſement of the ſex, which plainly indicates the deſign for which they were formed. The natural part of the art of pleaſing conſiſts in dreſs, and this is all that children are capable of learning.

It is curious to ſee how a little girl will ſpend whole days about her baby, continually changing its attire, dreſſing and undreſſing it a hundred times, ever contriving modes of ornament, whether well or ill choſen it does not ſignify. Her fingers are not ſupple, her taſte is not formed, and yet her turn of mind begins to ſhew itſelf: amidſt this inceſſant occupation, the time inſenſibly glides away, the hours paſs unknown to her; ſhe even forgets her repaſt, and has a greater appetite for fine cloaths, than for nouriſhment. But you will tell me, that her care is about dreſſing her doll, and not her own perſon; becauſe ſhe ſees her doll, and does not view herſelf; ſhe is incapable of entering upon any action on her own account; her taſte is not yet form-

formed; ſhe has neither power nor abilities; in ſhort, ſhe herſelf is nothing, ſhe is entirely abſorbed in her child, on that ſhe places all her coquetry: but it will not abide there for ever; ſhe waits for the happy minute when ſhe herſelf is to be the baby.

Here we have therefore an original taſte, of which there can be no ſort of doubt. Your buſineſs is only to trace it, and bring it under a proper regulation. It is very certain, that the little innocent would be glad with all her heart to know how to decorate her baby herſelf, to make its top-knots, its handkerchief, its furbelow, its lace; in all theſe articles, ſhe is under ſo ſtrict a neceſſity of depending on the good pleaſure of others, that it would be much more convenient to her, were ſhe indebted for the whole to her own induſtry. Thus do we account for the firſt leſſons that are given to little girls; they are not ordered to perform a hard taſk under heavy penalties, but indulged with particular favours. And indeed moſt girls ſhew a vaſt averſion to reading and writing; but it is with the greateſt pleaſure they learn their needle-work. They imagine themſelves grown women, and are delighted with the notion, that theſe abilities will one day contribute to render their perſons more agreeable by the decorations of dreſs.

When once this road is open, it is very eaſy to follow it: needle-work, embroidery, lace, come of themſelves; but they are not ſo fond of tapeſtry. The taſte of furniture is too much out of their way; nor is it connected with their perſon, being a mere matter of opinion. Tapeſ-

try is the amuſement of grown women; young girls will never take any great pleaſure in it.

Theſe voluntary improvements may extend as far as deſigning, an art ſomehow connected with that of dreſſing in taſte. But I would not have them apply themſelves to landſcapes, much leſs to portrait painting. It is ſufficient for them to deſign foliages, fruits, flowers, drapery, and whatever is capable of giving an embelliſhment to dreſs; and to draw a pattern of embroidery after their own fancy, when they cannot meet with one to their liking. If it be incumbent on men in general, to confine their ſtudies to practical knowledge, this is a point of ſtill greater importance to women: for the latter, from their manner of life, which, though leſs laborious, either is, or ought to be filled up with more different cares, cannot poſſibly indulge their inclination for any particular amuſement, to the prejudice of their domeſtic duties.

Let thoſe who delight in pleaſantry ſay what they will, good ſenſe falls equally to the ſhare of both ſexes. The girls in general are more docile than the boys; and we ought even to exert more authority over them, as I ſhall preſently obſerve: but it does not follow, that we ſhould exact any thing at their hands, without convincing them of its utility. It is the buſineſs, it is the art of mothers, to point utility out to them, in every action they perform; and to effect this is ſo much the eaſier, as the underſtanding ripens much earlier in girls, than in boys. By this rule their ſex, as well as ours, is excuſed, not only from all ſtudies that are productive

tive of no real advantage, or do not render them more agreeable in company, but even from thoſe in which the proſpect of utility is very diſtant, conſequently not adapted to a child's capacity, and is ſometimes unperceived even by thoſe who are more advanced in life. If I am not willing that a boy ſhould be obliged to learn to read, by a much ſtronger reaſon am I againſt uſing this compulſion with girls, before I ſhew to what uſe this reading is conducive; but in the manner this utility is commonly pointed out to them, we rather follow our own, than their ideas. Where is the neceſſity, after all, that a girl ſhould learn ſo early to read and write? Will ſhe have a family ſo ſoon to conduct? There are very few of the ſex, who do not rather abuſe, than make a good uſe of this dangerous invention; and they are all too curious not to learn it of their own accord, when they have a proper time and opportunity. Perhaps the firſt thing a girl ſhould endeavour to be miſtreſs of, is cyphering; for no one article can be of greater and more conſtant uſe, nor guard her againſt more errors of conſequence, than the knowledge of accounts. Were the little creature under a neceſſity of performing a ſum in arithmetic, in order to gain her afternoon's nuncion, I engage ſhe would ſoon learn to caſt up accounts.

I remember an inſtance of a young girl, who learned to write before ſhe could read, and began to make letters with her needle, when ſhe knew not how to handle a pen. Out of the whole alphabet, ſhe would write at firſt no other letter but O. She was continually making

great O's and little o's, O's of every ſhape, but always drawn the wrong way. One day however that ſhe was extremely buſy in this uſeful employ, ſhe happened unfortunately to ſee herſelf in the glaſs; and finding that the conſtraint of this attitude did not at all become her, like a ſecond Minerva, ſhe threw away her pen, and would write no more O's. Her brother was no more fond of writing than herſelf; but what gave him the moſt diſguſt, was the reſtraint, and not the diſagreeableneſs of the attitude. Yet another method was found out to bring the girl back to her writing: the little creature was ſo vain and delicate, that ſhe would not ſuffer her ſiſters to make uſe of her linen; for this reaſon it had been marked; but now they would mark her ſhifts no longer: ſhe was therefore reduced to the neceſſity of marking them herſelf; the conſequence is obvious.

Always aſſign your reaſons for the employ you give to young girls, but be ſure you keep them conſtantly buſy. Idleneſs and indocility are two vices of the moſt dangerous tendency, and from which it is moſt difficult for girls ever to recover. They ought to be vigilent and laborious; but this is not all: they ſhould be inured betimes to bear the abridgment of their liberty. This misfortune, if it be one in regard to them, is inſeparable from their ſtate; and if they ever eſcape it, it is only to expoſe themſelves to ſeverer hardſhips. They will be ſlaves during their whole lives to a continual and moſt rigid reſtraint, namely, that of decency and good manners: they ſhould be therefore accuſtomed betimes to a reſtriction of their will, to the

the end that habit may render it eaſy to them; and the caprices of fancy be brought into ſubjection to the will of others. Should they ſhew themſelves deſirous to be always at work, it will be ſometimes proper to oblige them to do nothing. Diſſipation, trifling, and levity, are defects that eaſily flow from the corruption and conſtant indulgence of their firſt inclinations. To prevent this abuſe, teach them more particularly to conquer themſelves. Under our ridiculous inſtitutions, the life of a virtuous woman is a perpetual ſtruggle with herſelf; and it is but juſt that this ſex ſhould give us a ſhare in the pain of thoſe evils of which we are the cauſe.

Uſe all the art you can to prevent young girls from growing tired of their work, or from being paſſionately fond of their amuſements; as it generally happens in the common method of education, where, as Fenelon expreſſes it, the diſguſt lies all on one ſide, and pleaſure on the other. The firſt of theſe inconveniences cannot happen, if the preceding rules be obſerved, except they ſhould conceive a diſlike to thoſe with whom they live and converſe. A girl that loves her mother or her aunt, will work with them all day, without being tired; the chat alone makes amends for the article of reſtraint. But if ſhe has taken a diſguſt at her governante, ſhe will be diſpleaſed with whatever ſhe does under her eye. Thoſe who are not better ſatisfied to be with their own mothers, than with any body elſe upon earth, ſcarce ever turn out good for any thing. But to judge of their real ſentiments, it is neceſſary to ſtudy their diſpoſition, and not

to rely on what they ſay; for they are full of flattery and diſſimulation, and learn how to diſguiſe themſelves betimes. Neither ſhould we lay any injunctions on them to love their mothers; affection never flows from duty, and therefore it is of no uſe, on this occaſion, to have recourſe to conſtraint. But inclination, tenderneſs, and even habit alone, will make a girl fond of her mother, if the latter has done nothing to incur her averſion. Even the very reſtraint in which ſhe is kept, if properly directed, inſtead of weakening, will ſtrengthen this inclination; for dependence being a ſtate natural to women, girls will ſoon perceive they were formed to obey.

As they ought to be allowed but very little liberty, hence that little they enjoy they carry to exceſs; in every thing they are upon the extreme, which is the reaſon of their being more paſſionate and eager after their diverſions than boys generally are; and this is the ſecond inconveniency I have juſt been mentioning. This eagerneſs ought to be checked; for it is the cauſe of ſeveral vices peculiar to women, and, among the reſt, of that capricious fondneſs, thro' which a woman is to-day infatuated with what to-morrow ſhe will look upon with an eye of indifference. Fickleneſs in taſte is as fatal to them as exceſs; and both are derived from the ſame ſource. Do not debar them from gaiety and laughter, from their loud chat and noiſy romp; but ſee that they be not ſo ſurfeited of the one diverſion as to run to the other; do not ſuffer them to be free from all reſtraint a ſingle minute in their lives. Accuſtom them to be called

called away in the very middle of their play, and to return to their work without the leaſt murmur or regret. Habit alone is ſufficient alſo for this, becauſe it only ſeconds the operations of nature.

From this habitual conſtraint ariſes a docility which women ſtand in need of all their lives, ſince they never ceaſe to be ſubject either to the perſons or opinions of men, and they are never permitted to render themſelves independent of thoſe opinions. The firſt and moſt important qualification of a woman is good temper: formed to obey ſo imperfect a being as man, a being oftentimes ſo deformed with vice, and always abounding with imperfections, ſhe ought to learn betimes to ſubmit even to injuſtice, and to bear oppreſſion from a huſband, without complaining. It is for her own ſake, not for his, that a woman ought to be good-tempered: ſourneſs and obſtinacy do but add to their misfortunes; they irritate their huſbands, who are conſcious that theſe are not the arms by which our ſex is to be ſubdued. Women were not endowed by heaven with thoſe ſoft perſuaſive arts to ſhew themſelves humourſome and peeviſh; they were not formed of ſo delicate a mould, to behave like tyrants; they were not bleſſed with ſo tuneful a voice, to pour out torrents of abuſe; their countenance was not embelliſhed with ſuch ſweet features, to diſfigure them by paſſion. When they fret and vex, they forget themſelves; they have oftentimes reaſon to complain, but never to grumble. Every one ought to act up to their own ſex; too mild a huſband might render a wife im-

impertinent; but unleſs a man be a very monſter indeed, the mildneſs and good temper of a wife will ſooner or later bring him back to himſelf, and triumph over his anger.

Let daughters be ſubmiſſive, but let not mothers be inexorable. To make a young perſon docile, you muſt not render her unhappy; to make her modeſt and diffident, you muſt not render her ſtupid. On the contrary, I ſhould be glad ſhe were permitted to uſe a little artifice, not in order to elude the puniſhment due for her diſobedience, but to excuſe herſelf from the obligation of obeying. The point in view is not to render her dependence painful, it is ſufficient ſhe be made to feel it. Artifice is natural to the fair ſex; and as I am in my own mind convinced, that all natural inclinations are in themſelves upright and good, I would be for cultivating them as well as the reſt: we muſt only take care to prevent their being abuſed.

For the truth of this remark, I refer to every ſincere obſerver. I am not for examining the women themſelves, in regard to this article; the reſtraint of our inſtitutions may oblige them to ſharpen their wits. Examine the girls, thoſe little things who are but juſt come into the world; compare them to boys of the ſame age: and if the latter do not appear heavy and ſtupid in compariſon to the former, I ſhall acknowledge myſelf to be in the wrong. May I be permitted to make uſe of a ſingle example, taken from childiſh ſimplicity.

It is uſual to forbid children to aſk any thing at table; for we imagine that the beſt education is that which is moſt encumbered with uſeleſs pre-

precepts: as if a bit of this or that were not ſoon refuſed or granted *, without killing a poor child, by tantalizing his appetite. Every body muſt have heard of the artifice of a little boy, ſubject to this law, who, having been forgot at table, bethought himſelf of the expedient of aſking ſalt, *&c.* I do not pretend to ſay that he might be found fault with for calling directly for ſalt, and indirectly for meat; the omiſſion was ſo cruel, that had he even infringed the law, and told them without ceremony that he was hungry, I do not believe he would have been puniſhed. But I ſhall mention the artifice uſed in my preſence, by a little girl of ſix years old, in a caſe of much greater difficulty; for, beſides that there was a ſtrict injunction for her to aſk for nothing either directly or indirectly, her diſobedience would have admitted of no excuſe, ſince ſhe had eaten of every diſh but one, which was her favourite, and they had forgot to give her any of it.

Now, the way ſhe took to repair the injury done by this forgetfulneſs, without incurring the crime of diſobedience, was to put out her finger, and to point to every plate, ſaying with a loud voice, *I have eaten of this, I have eaten of that:* but ſhe ſo viſibly affected to paſs over that of which ſhe had not taſted, without ſpeaking a word, that ſomebody taking notice of it, aſked her, whether ſhe had eat any of that! *O no*, anſwered the little glutton, very ſoftly, and fixing her

* A child grows importunate, when he finds his account in it; but he will never aſk twice for the ſame thing, if the firſt anſwer be always irrevocable.

her eyes on the ground. I ſhall make no further comment; compare theſe two ſtories: one is the artifice of a girl, the other that of a boy.

Whatever is, is right; and there is no ſuch thing as a general law of a bad tendency. This ingenuity of the ſex, is a very juſt indemnity for their unequal ſhare of ſtrength; otherwiſe woman would not be man's help-mate, but his ſlave; it is by this ſuperior ability that ſhe maintains an equality with man, and keeps him in ſubjection, at the ſame time that ſhe pays him obeiſance. The woman has many diſadvantages on her ſide; our vices, her own timidity and weakneſs: in her favour, ſhe has nothing more than wit and beauty. And is it not juſt ſhe ſhould cultivate both? but beauty is not a general accompliſhment; it is deſtroyed by a thouſand accidents, it fades in time, and loſes its effect by habit. Wit alone is the true reſource of the fair ſex; not that fooliſh wit ſo greatly eſteemed in the world, though it does not in the leaſt contribute to the happineſs of ſociety; but the wit and ingenuity belonging to her ſtate and condition, the art of improving by our ſex, and of benefiting by our advantages. You cannot imagine how uſeful this ingenuity is to the fair; what charm it adds to the union of the two ſexes, how vaſtly it contributes to reſtrain the petulance of children, and the brutality of huſbands, and to maintain that good harmony in families, which would otherwiſe be greatly interrupted. You will ſay, that bad women make an ill uſe of it; I know it very well: but what is there that vice does not abuſe! let us not deſtroy the means of happineſs, becauſe the

the wicked ſometimes make uſe of them to our prejudice.

It is poſſible to make a figure by dreſs, but it is the perſon only that can render one agreeable; our attire, and we, are different; finery often diſpleaſes, by being too curious and elegant; and oftentimes the dreſs that renders the perſon who wears it moſt conſpicuous, is itſelf the leaſt obſerved. The education of young women is in this reſpect altogether contrary to good ſenſe. They are given to underſtand, they ſhall have decorations for their reward, and they are taught to love the moſt coſtly attire. They are told, *what a beauty!* when they are ſet off in the moſt gorgeous apparel. But quite the contrary, they ſhould be made to think, that ſo much decoration is deſigned only to conceal their blemiſhes; and that to ſhine with its own luſtre, is the real triumph of beauty. The love of faſhions is a vicious taſte, becauſe our countenances do not change with the caprice of cuſtom; and, as our figure continues the ſame, what became it once is always becoming.

Were I to behold a young girl ſtrutting in her pompous array, I ſhould expreſs my uneaſineſs at this diſfiguring of her perſon, and at the impreſſion it may poſſibly make in the eye of the public: ſhould I ſay, Theſe ornaments are too fine, it is a great pity; do you think ſhe would become a plainer dreſs? is ſhe handſome enough to do without this or that? very likely ſhe would then be the firſt to deſire you to ſtrip her of that ornament, and try how ſhe would look: in that caſe you may praiſe her figure, if there be room for it. I ſhould never commend her ſo much

as when her apparel was plain and modeſt. Were ſhe to conſider the embelliſhment of dreſs only as a ſupplement to the graces of her perſon, and as a tacit confeſſion, that ſhe ſtands in need of ſomething to ſet herſelf off, ſhe would not be ſo proud of her finery; nay, it would rather be a cauſe of humiliation to her; and ſhould ſhe happen to be in a richer dreſs than ordinary, and to hear a perſon ſay, How lovely ſhe now appears! her bluſhes would ſhew her reſentment.

There are however ſome forms that have need of ornaments, but none that require a magnificent dreſs. Expenſive apparel may diſtinguiſh your fortune, but cannot embelliſh your perſon; it is the effect of pride, and entirely founded in prejudice. Real conquetry is ſometimes curious and nice, but never ſumptuous: Juno would affect to dreſs finer than Venus. *Since you cannot make her handſome, you have made her rich*, ſaid Apelles to a bad painter, who had drawn a picture of Helana moſt ſplendidly dreſſed. And indeed I have obſerved, that the moſt ordinary women generally wear the richeſt attire: but there cannot be a more ridiculous vanity. Let a young damſel, that has a right taſte for dreſs, without regard to faſhions, be provided with ribands, gauze, muſlins, and artificial flowers *; though ſhe has no diamonds or Bruſſels lace, ſhe will

* The women who have ſo fair a ſkin, as not to ſtand in need of lace, would greatly mortify the others of the darker hue, if they wore none. It is generally the ordinary women who introduce the faſhions, to which thoſe who are handſome are ſo foolish as to ſubmit.

will deck herſelf in a much more agreeable manner than if ſhe were loaded with jewels.

Since what is once becoming is always ſo, and it is right for a woman to adorn herſelf in the beſt manner poſſible, thoſe women who underſtand any thing of dreſs, chuſe a ſuit in the beſt taſte, and they ſtick to it; and, as they do not change every day, are leſs employed, than thoſe who never know where to fix. The true taſte, in point of dreſs, requires but very little time at the toilette; young ladies have rarely a dreſſing-table in form; their time is filled up with needle-work and reading; yet, in general, they are as well adorned, though not painted, as the grown ladies, and frequently in a much better taſte. We have a wrong notion of the abuſe of the toilette; it ariſes leſs from vanity, than from want of employment. A woman that ſpends ſix hours at her dreſſing-table, knows very well that ſhe is not better equipped than another who diſpatched the important buſineſs in half an hour; but ſhe has killed ſo much time; and it is much better to amuſe herſelf about her own perſon, than to be tired of every thing elſe.

Were it not for the toilette, what would the ladies do with themſelves from noon till nine at night? they collect their own ſex together, and take a delight in vexing them; that is ſomething; then they avoid any *tete a tete* explanations with their huſbands, whom they ſee only at that hour: this is rather an advantage; then there is the amuſement of the milliners, the brokers, the petit-maitres, the ſcribblers, with their verſes, their ſongs, and pamphlets: without the toilette it would be impoſſible to make this hetero-

geneous mixture. The only real advantage founded in the thing itſelf, is the pretence of diſplaying their abilities a little more than when they are dreſſed; but this advantage is not ſo conſiderable as ſome imagine, and the ladies do not make any improvement at the toilette worth mentioning. Be not afraid to give a female education to women; let them love the employments of their ſex, let them be modeſt, let them know how to look after a family, and to buſy themſelves in domeſtic concerns, then the toilette will drop of itſelf, and of courſe their taſte in dreſs will be much more elegant.

The firſt thing that young women obſerve, upon quitting the ſtate of infancy, is, that all their external ornaments are inſufficient, unleſs they have ſome that are perſonal. Beauty is a perfection they cannot beſtow on themſelves: coquetry is an accompliſhment which requires ſome time to attain; but they may ſtrive to give an agreeable turn to their geſture, to expreſs themſelves in a ſoft tone of voice, to compoſe their countenance, to trip lightly, to throw themſelves into graceful attitudes, and to chuſe every advantage to ſet off their perſon. The voice becomes more ſonorous, and ſettles; the arms unfold themſelves more eaſily; the tread grows firmer; and whatever decorations they may uſe, they are convinced there is an art in attracting admiration. From thenceforward they have ſomething more to think of, than being employed at their needle: new talents preſent themſelves; and they perceive the uſe of new accompliſhments.

I am not ignorant, that rigid preceptors are againſt

againſt learning young girls to ſing, or to dance, or any of the agreeable arts. This is very pleaſant indeed! and who then would learn them? are thoſe accompliſhments only for boys? are they moſt proper to adorn the female ſex, or ours? You will ſay they are proper for neither. To ſing profane ſongs is a crime; dancing is an invention of Satan; a young woman ought to have no other way of employing her time, but in needle-work and prayer. Strange employment for a child only ten years old! for my part, I am very much afraid, that all thoſe little ſaints who are obliged to paſs their infancy in prayer, will ſpend their youth in a different manner, and when they come to be married, will indemnify themſelves in the beſt manner they can, for the time they imagine themſelves to have loſt when they were maidens. I am of opinion there ought to be ſome regard paid to the age as well as the ſex; that a young girl ought not to live like her grandmother, that ſhe ought to be lively and cheerful, to play about, to dance, and to ſing as much as ſhe pleaſes, and to taſte all the innocent pleaſures of her ſtage of life; the time will ſoon, too ſoon, come, for her to be ſedate, and to put on a more ſerious countenance.

But is there a real neceſſity for this change? does it not in all probability proceed from our prejudices? by ſubjecting modeſt women to none but diſmal obſervances, the marriage-ſtate has been ſtripped of every thing that could render it agreeable to huſbands. Are we then to be ſurpriſed, if, obſerving ſo great a taciturnity at home, they are driven abroad; or, if thoſe

who are ſingle, ſhould be ſo little inclined to enter into ſo diſagreeable a ſtate? Chriſtian teachers, by ſtraining our reſpective duties, defeat their end, and render them impracticable; by forbidding the women to ſing or dance, and to partake of the other diverſions in life, they render them ſluts and ſcolds, and quite intolerable in their families. In no religion is matrimony ſubject to ſuch ſevere laws as in ours; and in no other is this ſacred engagement ſo greatly abuſed. Such endeavours have been uſed to hinder the wives from being amiable, that the huſbands are grown indifferent about them. I am told, it ought not to be ſo; but, for my part, I think it cannot be otherwiſe, ſince, after all, Chriſtians are fleſh and blood. I confeſs, I would have the prettieſt young woman in England take as much pains to render herſelf, by every accompliſhment, agreeable to her huſband, as a Circaſſian girl would to improve herſelf in the harem of Iſpahan. Huſbands, you will ſay, do not trouble themſelves about thoſe fine accompliſhments. Truly, I believe you, when inſtead of being exerted to give them pleaſure, they only ſerve as a bait to draw a parcel of impudent young fellows into their houſe, to the diſhonour of the maſter of the family. But do you imagine, that a prudent woman, with a good agreeable perſon, and poſſeſſed of the like perfections which ſhe employed entirely to pleaſe her huſband, would not make a conſiderable addition to his happineſs, and hinder him, after he had almoſt exhauſted himſelf with ſtudy, from going abroad in ſearch of diverſion? Whoever ſaw a family thus happily united, where every one con-

contributes his ſhare to the common amuſement; let him ſay, whether the cheerful innocent mirth, in which the company indulge themſelves on thoſe occaſions, does not more than compenſate for the empty ſhow, or tumultuous joy of public entertainments?

The agreeable accompliſhments are taught of late with too much formality; they have been rendered too ſyſtematical: every thing has been reduced to maxim and precept, and young people are tired to death with what was intended only for their amuſement. Nothing can be imagined more ridiculous, than an old dancing-maſter, or teacher of muſic, addreſſing himſelf with a grim ſour face to young people, who deſire only to laugh; and aſſuming a more pedantic and more magiſterial air, to inſtruct them in his trifling ſcience, than if they were to be taught their catechiſm. To know how to ſing, for inſtance, it is neceſſary to learn muſic? might not a girl know how to tune her voice, ſo as to ſing in taſte, and even to accompany an inſtrument, without being acquainted with a ſingle note? is the ſame ſort of muſic ſuited to all voices? is the ſame method agreeable to every genius? I can never be made to believe, that the ſame attitudes, the ſame ſteps, the ſame movements, geſtures, and dances, are proper for a young lively brunet, as for a fair beauty with large languiſhing eyes. Whenever therefore I ſee a maſter giving exactly the ſame leſſons to both, I affirm, this man gives by rote, but underſtands nothing of his art.

It is a queſtion with ſome, whether girls ſhould be taught by their own ſex, or by ours? for my

part, I know not which to determine; I ſhould be glad they wanted neither maſters nor miſtreſſes; that they were at full liberty to learn what they have ſo ſtrong an inclination to; and that ſuch a number of laced dancing-maſters were not ſeen ſtrolling about the country. I can hardly believe, but the converſation of thoſe fellows muſt be more pernicious to young girls, than their leſſons can be of uſe: and that, from the ſtrangeneſs of their jargon, from their tone of voice, and ridiculous airs, their female ſcholars imbibe that turn for trifles, ſo important to their maſters, which, taught by their example, the young miſſes will ſoon learn to make their ſole employment.

In regard to thoſe arts that have nothing but pleaſure for their object, young people may take their inſtructions from whom they pleaſe. They may conſult their father, their mother, their brother, their ſiſter, their friends, their governantes, their looking-glaſs, but eſpecially their own taſte. Let us not offer to teach them, it is they ſhould deſire of us to be inſtructed; we ought not to turn a reward into a taſk; and it is chiefly on theſe kinds of ſtudy that we ſhould firſt endeavour to ſucceed. However, if we muſt have leſſons in form, I will not take upon me to determine the ſex that is to give them. I know not whether it be neceſſary, for a dancing-maſter to take this pretty young ſcholar by her ſoft delicate hand, to make her extend her petticoats, raiſe her eyes, ſtretch out her arms, and project her panting breaſt: but I am very certain that I would not be in that ſtation for all the world.

By

By induſtry and abilities our taſte is formed; by taſte the mind ſoon acquires the ideas of the beautiful in every kind, and at length the moral notions, to which the others are related. This perhaps is one reaſon why the ſenſe of decency and ſhame is ſooner imbibed by girls than boys; for to imagine this forward ſenſation to be the work of governantes, one muſt be very ill acquainted with the tendency of their leſſons, and the progreſs of the human underſtanding. Elocution holds the firſt rank in the art of pleaſing, by this alone can we enhance thoſe charms, to which the ſenſes are already accuſtomed. This is the ſpirit which not only quickens, but in ſome meaſure renews the body: by the ſucceſſion of ſenſations and ideas, it animates the countenance, and gives it an agreeable variety; by ſupplying the tongue with a conſtant flow of words, it keeps up the attention, and intereſts the hearer in the ſame object. Hence, I apprehend, it is, that girls ſo ſoon acquire a pretty manner of prattling, that they lay a due emphaſis on their words, before they feel the weight of the expreſſion; and that we take ſo much pleaſure in hearing them, even before they are capable of underſtanding what they ſay; we watch the moment when their underſtanding begins to dawn, in order to judge of their ſenſibility.

The women have a voluble tongue; their ſpeech comes on earlier, is more fluent, and more agreeable than ours; and they are alſo charged with being more loquacious. It cannot be otherwiſe; this is an accuſation which, I think, redounds to their honour. Their organs of

of ſeeing and ſpeaking have the ſame activity, and for the ſame reaſon. Man ſays what he knows, woman what ſhe pleaſes; the one, in order to ſpeak, ſtands in need of knowledge, the other of taſte; the principal object of the one ought to be the uſeful, of the other the agreeable. Their diſcourſe ſhould have no common forms but thoſe of truth.

We ought not therefore to reſtrain the prattling of young girls, like that of boys, by this harſh interrogation, *Of what uſe is that?* but by the following, which is not at all eaſier to anſwer, *What effects will that produce?* At this early period of life, when they are as yet incapable of diſcerning good from evil, and therefore are no judges of any perſon's conduct, they ought to lay it down as an invariable rule, never to ſay any thing diſagreeable to thoſe they converſe with; and what renders this rule more difficult to practiſe, is its being always ſubordinate to the former, which is never to tell an untruth.

I am ſenſible of a great many other difficulties, but they belong to a riper age. For the preſent, young girls can have no other obſtacle in telling the truth, but that of being ſometimes rude, and this is a quality to which they have a natural repugnance; education teaches them to avoid it. In regard to human intercouſe, I obſerve in general that politeneſs in men is more officious, in women more affectionate. This difference is not owing to education, it is founded in nature. The man ſeems to take more pains to ſerve you, the woman to give you pleaſure. From thence it follows, that let the character

of

of the women be what it will, their politeneſs is more ſincere than ours, as it only extends their natural inſtinct; but when a man pretends to prefer my intereſt to his own, whatever colour he may give to this declaration, I am ſure it is a falſity. There is no great difficulty, therefore, for women to be polite, nor of courſe for girls to learn that behaviour. The firſt leſſon proceeds from nature; this is improved by art, which determines according to our cuſtoms, in what form it ought to diſplay itſelf. With regard to their politeneſs among themſelves, it is quite a different thing. In their behaviour there is ſuch an air of affectation, and ſuch indifference in their grimaces, that they take a very little trouble to conceal the reſtraint they give to one another; they ſeem to be ſincere in their deception, by ſcarce endeavouring to diſguiſe it. Yet there are ſome young women that have a real friendſhip for each other. At their time of life, cheerfulneſs ſupplies the place of good nature; and being content in their own mind, they are content with all the world. It is very certain that they kiſs one another more heartily, and exchange careſſes with a much better grace, in the preſence of men, than when by themſelves; the reaſon is, they are proud to tantaliſe us with impunity, by the repreſentation of favours, which they know to be envied by our ſex.

If boys are not allowed to aſk indiſcreet queſtions, much leſs ought that to be permitted young girls, ſince, conſidering their quickneſs of apprehenſion, and their curioſity in diving into things which ſhould be myſteriouſly concealed

cealed from their knowledge, the reſolving their queſtions is a matter of much greater conſequence. But without permitting them to interrogate, I ſhould be glad they were queſtioned a good deal themſelves, and that care were taken to make them prattle and talk with freedom and eaſe, in order to give them a quickneſs of repartee, and to ſet both their underſtanding and their tongue at full liberty, while it can be effected without danger. Theſe converſations, enlivened with mirth and gaiety, but managed at the ſame time with art, and under proper direction, would be a moſt delightful amuſement to girls at this period of life, and might imprint in their innocent minds the firſt, and perhaps the moſt uſeful inſtructions of morality they will ever be ſo fortunate as to receive: by the attraction of pleaſure and vanity, they will learn, to what qualities men really annex their eſteem, and what conſtitutes the glory and happineſs of a virtuous woman.

If boys are incapable of forming a true idea of religion, by a much ſtronger reaſon, that idea is above the comprehenſion of young girls; and for this very reaſon I ſhould talk to the latter much ſooner upon this ſubject. For were we to wait till they were capable of entering into a methodical diſcuſſion of theſe profound queſtions, we ſhould be in danger of never hitting our mark. The reaſon of women is a practical faculty which renders them very dexterous at finding out the means of arriving at a known end, but does not enable them to diſcover the end itſelf. The ſocial relations of the ſexes is admirable. From this ſociety there reſults a moral perſon;

perſon; this perſon's eye is the woman, and man is the arm; but with ſo ſtrict a dependence on each other, that from man the woman learns what is proper to be ſeen, and from woman the man acquires his knowledge of what is fit to be done. Could the female ſex aſcend to the firſt principles as well as ours, and could we have the ſame ſpirit of detail as they, ever independent of each other, we ſhould live in perpetual diſcord, and human ſociety could not poſſibly ſubſiſt. But in the preſent ſtate of harmony and union between the two ſexes, every thing tends to one common end; they know not which contributes moſt towards it; each follows the other's impulſe; each obeys, and they both command.

Since a woman's conduct is ſubject to public opinion, for this very reaſon her belief depends on authority. Every girl ought to follow the religion of her mother; and every married woman that of her huſband. Were this to be a falſe perſuaſion, yet the ſubjection in which the mother and daughter are held, by the order of nature, juſtifies their docility, and cancels the ſin of ignorance. Incapable of judging for themſelves, they ought to receive the deciſion of their fathers and huſbands, like that of the church.

The women have no poſſibility of deriving the rule of their faith from their own inquiry, cannot confine its bounds to thoſe of evidence and reaſon, but ſuffer themſelves to be drawn away by a thouſand impulſes of a different nature, they are always either beyond or on this ſide the truth. Ever in extremes, they are either libertines or devotees; they know not how

to

to unite piety and diſcretion. This evil has its ſource, not only in the extravagance of their ſex, but in the ill regulated authority of ours: immorality is the cauſe of deſpiſing this authority; repentance arms it with too much terror; and thus it is always either too much or too little reſpected.

Since the religion of females is to be regulated by authority, the buſineſs is not ſo much to acquaint them with the reaſons of our belief, as clearly to explain to them what we do believe: for to give faith to obſcure ideas, is the ſource of fanaticiſm; and to require it for abſurdities, leads to folly or incredulity. I know not whether our catachiſms have a greater tendency to impiety, than to enthuſiaſm; but I am very well ſatisfied, they are neceſſarily productive of one or the other.

In the firſt place, when you initiate young girls into religion, do not repreſent it as an object of gloom and reſtraint, nor as a taſk or duty; of courſe never let them learn any thing by heart that has a tendency that way, not even their prayers. Be content with ſaying yours in their preſence, yet without obliging them to join with you. Let them be ſhort, purſuant to Chriſt's inſtructions. Let them always be uttered with due reverence; remember that when you aſk the Supreme Being to attend to your prayers, it becomes you to attend to what you ſay.

It is not of ſo much conſequence, that young girls ſhould learn their religion betimes as that they ſhould know it perfectly well, and even love it. When you render it a burden to their minds, by

by repreſenting the Deity as always angry with them; when you ſubject them, in his name, to a thouſand painful duties which they never ſee you perform; what can they poſſibly think, but that their catechiſm, and their prayers, are impoſed only upon little girls? conſequently they muſt deſire to grow up, in order to be exempted, like you, from this ſubjection. Be ſure you ſet them an example, otherwiſe you will never be able to do any thing with children.

When you explain the articles of faith to them, do it by way of a direct inſtruction, and not by queſtions and anſwers. They ought never to make any other anſwer than what is framed by themſelves, and not dictated by others. All the anſwers in the catechiſm are abſurd: they give you the diſciple inſtructing the maſter; they are even ſo many falſities in the mouths of children, ſince they explain what they do not underſtand, and affirm what they are incapable of believing. Even among people of the beſt underſtanding, ſhow me one who does not lie in ſaying his catechiſm.

The firſt queſtion I obſerve in ours *, is this: *Who created you, and brought you into the world?* The little girl, without the leaſt heſitation, anſwers, *God;* though at the ſame time ſhe believes it was her mother. The only thing ſhe perceives is, that ſhe is aſked a queſtion, of which ſhe apprehends but very little, and that ſhe makes an anſwer without underſtanding any thing at all about the matter.

I ſhould be glad, if ſome perſon who knew

* That of the French Proteſtants.

ſomething of the intellectual progreſs of children, would undertake a catechiſm for their uſe. It would be perhaps the moſt uſeful book that ever was penned; and, in my opinion, it would do no ſmall honour to the author. This however is very certain, that if the book were good for any thing, it would bear very little reſemblance to ours.

A catechiſm of that kind would be of uſe only, when, from the nature of the queſtions, the child would be able to frame his anſwers himſelf; provided, however, it be his turn ſometimes to interrogate. In order to convey my meaning, it would be neceſſary to ſketch ſome ſort of a model, and I am very ſenſible of my own inequality for the taſk. I ſhall attempt nevertheleſs to give a faint idea of it.

Miſtreſs. Do you remember the time when your mother was a maid?

Little Girl. No, Madam.

Miſtr. Why ſo? you have a very good memory?

L. Girl. Becauſe I was not born.

Miſtr. Then you have not been always living?

L. Girl. No.

Miſtr. Will you live for ever?

L. Girl. Yes.

Miſtr. Are you young or old?

L. Girl. I am young.

Miſtr. And your grandmamma, is ſhe young or old?

L. Girl. She is old.

Miſtr. Has ſhe been young?

L. Girl.

L. Girl. Yes.

Miſtr. And why is not ſhe ſo ſtill?

L. Girl. Becauſe ſhe is grown old.

Miſtr. And will you grow old like her?

L. Girl. I cannot tell *.

Miſtr. Where are the cloaths you wore laſt year?

L. Girl. They have been taken to pieces.

Miſtr. And why have they been taken to pieces?

L. Girl. Becauſe they were too little for me.

Miſtr. And how came they to be too little for you?

L. Girl. Becauſe I am grown.

Miſtr. Will you grow any bigger?

L. Girl. Yes! to be ſure.

Miſtr. And what becomes of grown girls?

L. Girl. They become women.

Miſtr. And what becomes of the women?

L. Girl. They become mothers.

Miſtr. And what becomes of them after they are mothers?

L. Girl. They grow old.

Miſtr. Will you grow old?

L. Girl. When I have been a mother.

Miſtr. And what becomes of old people?

L. Girl. I cannot tell.

Miſtr. Where is your grandpappa gone to?

L. Girl. He is dead †.

* If wherever I have put, *I cannot tell*, the little girl makes a different anſwer, you would diſtruſt what ſhe ſays, and oblige her to explain it.

† The little girl will ſay ſo, becauſe ſhe heard it ſaid: but it will be proper to try whether ſhe has a right idea of death; for this idea is not ſo ſimple, nor ſo obvious to the capacity of chil-

Miſtr. And how came he to die?

L. Girl. Becauſe he was old?

Miſtr. What then becomes of old people?

L. Girl. They die.

Miſtr. And you, when you grow old, what—

The little girl interrupting her. O Madam: I do not chuſe to die.

Miſtr. My dear, nobody chuſes to die, and yet we are all mortal.

L. Girl. How ſo! will my mamma die too?

Miſtr. Every body muſt die. The women grow old as well as men: and old age is the road to death.

L. Girl. What muſt I do to grow old a great while hence?

Miſtr. Be good while you are young.

L. Girl. Madam, I will always be good.

Miſtr. So much the better for you. But after all, do you expect to live for ever?

L. Girl. When I come to be old, very old ....

Miſtr. Well then?

L. Girl. In ſhort, when we grow old, you ſay we muſt die.

Miſtr. Then you muſt die once?

L. Girl. Ah! yes.

Miſtr. Who was living before you?

L. Girl. My father and mother.

Miſtr. Who was living before them?

L. Girl. Their father and mother.

Miſtr.

children, as ſome imagine. In the little poem of Abel, there is an inſtance of the manner in which they ought to be made acquainted with it. This is a moſt charming compoſition; it breathes a delightful ſimplicity, in which you cannot familiariſe yourſelf too much, to converſe with children.

Miſtr. Who will live after you are gone?
L. Girl. My children.
Miſtr. Who will live after they are gone?
L. Girl. Their children, *&c.*

Purſuing this track we ſhall find, by ſenſible inductions, that the human race, like every thing elſe, has had a beginning and an end; that is, a father and a mother, who had neither father nor mother, and children who will have no children, *&c* *. Thus the firſt queſtion in the catechiſm ſhould not be introduced till after a long ſeries of the like queſtions: then, and not till then, can it be made with propriety, or the child be capable of underſtanding you. But from thence to the ſecond queſtion, which is in ſome meaſure a definition of the Divine Eſſence, how immenſe the diſtance! When will this ſpace be filled up? God is a ſpirit! And what is a ſpirit? Shall I go and engage a child in this dark maze of metaphyſics, from which even grown up perſons find it ſo difficult to extricate themſelves? It does not belong to a little girl to reſolve ſuch queſtions; it is at the moſt her buſineſs to propoſe them. Then I ſhall give her a plain ſimple anſwer: you aſk me what God is; it is not an eaſy matter to tell you. God can neither be heard, ſeen, nor touched; he is known only by his works. In order to judge what he is, ſtay till you know what he has done.

* The idea of eternity is unapplicable, with any propriety, to human generations. Every numerical ſucceſſion reduced to act, is incompatible with that idea.

If the articles of our religion are all equally true, yet they are not all of equal importance. It is very indifferent to the divine glory, whether it be manifeſted to us in every particular; but it is of the utmoſt conſequence to human ſociety, and to each of its members, that every man ſhould know and fulfil the ſeveral duties towards his neighbour, and towards himſelf, which are injoined him by the divine law. This is what we ought conſtantly to teach one another; and in this particularly are parents obliged to inſtruct their children. Whether a virgin be the mother of her Creator, whether ſhe brought forth the Deity, or only a man to whom the divine nature was conjoined; whether the ſubſtance of the Father and the Son be the ſame, or only ſimilar; whether the Holy Ghoſt proceeds from one of the two, who are both the ſame, or from both jointly; I do not perceive that the determination of theſe queſtions, in appearance ſo eſſential, is of more importance to to the human ſpecies, than to know on which day of the month we ought to ſolemniſe Eaſter; whether it be proper to ſay our beads, to faſt, to abſtain from fleſh, to uſe the Latin or French language in church, to bedeck the wall with images, to celebrate or to aſſiſt at maſs, and to live in a ſtate of celibacy. Let every one think of theſe matters as he pleaſes; I know not how far they may be important to others; for my part, they are not at all intereſting to me. But the matter of conſequence to me and my fellow-creatures is, that every man ſhould know, that there is an Arbiter of the fate of human beings, on whom we all depend as his children; that

he

he commands us all to be juſt, to love each other, to be beneficent and merciful, to keep our engagements with all the world, even with our enemies and his; that the apparent felicity of this life is nothing; that there is another to come, in which the Supreme Being will diſtribute rewards to the good, and puniſhments to the wicked. Theſe, and the like doctrines, are proper to be inculcated to children, and inſtilled into the minds of all mankind. Whoſoever oppoſes them, is inconteſtably deſerving of puniſhment, becauſe he is a common diſturber, and an enemy to ſociety. Whoſoever overlooks them, and wants to ſubject us to his private opinions, drives towards the ſame point by an oppoſite road; to eſtabliſh order after his manner, he diſturbs the public tranquillity; in the pride and raſhneſs of his heart, he ſets himſelf up for an interpreter of the Deity; he demands the homage and praiſe of men in the divine name; he erects himſelf, to the beſt of his power, in the place of God; he ought to be puniſhed for ſacrilege, if not for the guilt of perſecution.

Take no notice therefore of all thoſe myſterious articles, which in regard to us are only bare words that convey no ideas, and of all thoſe extravagant and whimſical doctrines, the idle ſtudy of which ſupplies the place of virtue among formal profeſſors, and contributes to render them fools inſtead of good men. Keep your children within the narrow circle of the doctrine of morality. Make them fully ſenſible that there is no other knowledge uſeful to man, but that which teaches him to do good. Do not make

your

your daughters philoſophers and divines; learn them nothing, in regard to celeſtial things, but what contributes to human wiſdom: let them be accuſtomed to feel themſelves always in the preſence of the Deity, to have him for a witneſs to their actions, to their thoughts, to their virtues, and their pleaſures; to do good without oſtentation, becauſe he loves it; to ſuffer evil without repining, becauſe he will make them amends; in ſhort, to be every day of their lives the ſame as they would deſire to have been when they are to appear in his preſence. This is the true ſyſtem of religion, the only one unſuſceptible of abuſe, impiety, or fanaticiſm. Let others preach ſublimer ſyſtems as long as they pleaſe; for my part, I acknowledge none but this.

It is proper, however, to obſerve, that till they attain the uſe of reaſon, and begin to hear the internal voice of conſcience, young perſons have no notion of good or evil, but from the declaration of the people about them. What they are commanded to do is good, what they are forbid to do is bad; that is all they ought to know; whereby it appears how much more important it is to girls than to boys, that the perſons who approach them be judiciouſly choſen, and inveſted with ſome authority. At length the moment is arrived, when they will begin to judge of things by themſelves, and then it is time to change the plan of their education.

Hitherto, perhaps, I have ſaid too much upon this ſubject. To what a ſituation ſhould we reduce the women, were we to allow them no other law than public prejudice? Let us not ſo far

far debaſe the ſex by which we are governed, and which treats us with reſpect, unleſs we degrade it. There exiſts a rule for the whole human ſpecies antecedent to opinion. To the invariable direction of this rule, all others ought to be reduced; it pronounces judgment even on prejudice itſelf; and human eſteem ought to be of authority with us, only ſo far as it agrees with it.

This rule is the moral ſenſe. I ſhall not repeat in this place what has been elſewhere mentioned; it is ſufficient for me to obſerve, that unleſs theſe two rules concur in the education of women, it will certainly be defective. The moral ſenſe, independent of opinion, will not give them that delicacy of mind, which adorns good actions with reputation and honour; and opinion, without it, will only render the ſex falſe and diſhoneſt, ſo as to ſubſtitute appearance in the place of virtue.

It therefore behoves them greatly to cultivate a faculty, which ſerves for an umpire betwixt the two guides, hinders the conſcience from being miſled, and rectifies the errors of prejudice. This faculty is reaſon: but at the bare mentioning of this word, what a number of queſtions ariſe! Are women capable of ſolid reaſoning? Is it of conſequence for them to cultivate this faculty? Will the pains they take in the cultivation be attended with ſucceſs? Is this cultivation any way ſerviceable in the duties aſſigned them; or is it conſiſtent with the ſimplicity that becomes their ſtate?

From the different ways of conſidering and ſolving theſe queſtions, people have gone into con-

contrary extremes: ſome are for confining a woman to the needle and diſtaff, in company with her maids, and thus only make her the upper ſervant to the maſter: others, not content with aſcertaining her rights, make her uſurp ours; for to leave her ſuperior to us in the qualities peculiar to her ſex, and to render her our equal in thoſe which are common to both, is depriving the huſband of the ſuperiority he received from nature, and transferring it to the woman.

The reaſons which lead man to the knowledge of his duty, are not very complex; thoſe which confine a woman to her's, are ſtill more ſimple. The obedience and fidelity which ſhe owes to her huſband, the care and tenderneſs ſhe ought to have for her children, are conſequences ſo naturally and ſo ſenſibly derived from her condition, that ſhe cannot ſincerely refuſe her conſent to the interior ſenſations which are her guide, nor miſtake her duty, unleſs her inclinations are corrupted.

I ſhould not abſolutely condemn the inſtitution of confining women to domeſtic concerns, and ſuffering them to remain in a profound ignorance of every thing elſe; but ſuch an inſtitution I own would require that the morals of the people were very ſimple and incorrupt, or that the women led a very retired life. In great cities, and among debauched men, ſuch a woman would be too eaſily ſeduced; her chaſtity oftentimes would be expoſed to great danger; and this delicate age requires of the ſex a virtue capable of ſtanding the ſevereſt trial. She ſhould previouſly know what propoſals may be made

made to her, and what anſwers it is proper for her to give.

Beſides, as ſhe is ſubject to the judgment of men, ſhe ſhould endeavour to deſerve their eſteem; above all things ſhe ought to obtain that of her huſband; ſhe not only ſhould ſtudy to make him love her perſon, but likewiſe approve her conduct; ſhe ought to juſtify his choice in the eye of the public, and to contrive ſo, that the reſpect which is paid the wife, ſhall redound to the huſband's honour. Now, is it poſſible for her to effect any thing of this, if ſhe be ignorant of our conſtitutions, our cuſtoms, and laws of decorum; if ſhe knows not the ſource of human opinions, nor of the paſſions, by which they are determined? As ſhe is dependent at one and the ſame time on her own conſcience, and on the ſentiments of others, ſhe muſt learn to compare, and to reconcile thoſe two rules, and never to prefer the former, but when it claſhes with the latter. She becomes the umpire of her own judges, by determining when ſhe ought to obey, and when to oppoſe their commands. Before ſhe admits or rejects their prejudices, ſhe weighs them with great care, ſhe traces them to their ſource, ſhe anticipates them in ſome meaſure, and renders them propitious to her cauſe; ſhe ſtudies, particularly, never to incur any cenſure, when her duty permits her to avoid it. Nothing of all this can be done, without attending to the cultivation of her reaſon and underſtanding.

I return now to my principle, and find that it furniſhes a ſolution for every difficulty: I ſtudy the ſtate of actual exiſtence; I enquire into

into its cauſe, and find at length, that whatever is, is right. For inſtance: I pay a viſit to ſome hoſpitable family, where the maſter and miſtreſs jointly perform the honours of the table. They have both had the ſame education, both are equally polite; they have equal taſte and underſtanding, and are both animated with the ſame deſire of giving a kind reception to their gueſts, and of ſending every body away ſatisfied. The huſband ſpares no pains to ſhew his regard to the company; he runs to and fro, and gives himſelf a great deal of trouble; in ſhort, he is all attention. The woman remains in her place; a little circle is aſſembled about her, and ſeems to exclude her from ſeeing the reſt of the company; yet nothing eſcapes her notice; not one perſon goes away without having been ſpoken to by her; ſhe has omitted no civility capable of engaging her gueſts: ſhe has ſaid nothing to any body but what was agreeable; and without breaking through order, the leaſt perſon in company has had as much attendance paid him as the firſt. Dinner comes in, and they ſit down to table; the man being acquainted with the quality of his gueſts, places them in proper order; the wife, without knowing any thing of their dignity, commits no miſtake. In each perſon's countenance and carriage ſhe quickly perceives the proper diſtinctions due to him; and every one is ſeated according to their reſpective rank. I do not pretend to ſay that nobody is forgotten, in the variety of courſes. The maſter of the houſe, ſurveying the company, perhaps has made no omiſſion. But the wife gueſſes at the looks of her gueſts, and anticipates their deſires;

while

while ſhe is ſpeaking to her neighbour, ſhe has her eye on the further end of the table; ſhe diſtinguiſhes him who does not eat becauſe he is not hungry, from the perſon who is afraid to help himſelf becauſe he is awkward and baſhful. When the company riſe up from dinner, each imagines her thoughts to have been entirely employed about him; they all conclude ſhe had not had time to eat a morſel; but the truth is, ſhe has made a heartier dinner than any of the company.

When they are all gone, the huſband and wife talk of what has paſſed. The man repeats the chit-chat of the table, what has been ſaid or done by thoſe with whom he converſed. If upon this ſubject the wife is not always the moſt exact, on the other hand, ſhe has diſcovered what had been whiſpered quite ſoftly at the other end of the hall; ſhe knows what ſuch a perſon was thinking on; what ſuch a diſcourſe or geſture related to; in ſhort, there has ſcarce been an expreſſion or movement, which ſhe is not ready to explain, and, generally ſpeaking, with great exactneſs.

The ſame genius and turn of mind, which renders a woman eminent in the knowledge of domeſtic œconomy, makes a coquette excel in the art of amuſing a variety of lovers. The coquette requires even a greater delicacy and diſcernment in her behaviour, than the polite miſtreſs of a family; for provided a woman conducts herſelf with good manners to all the world, ſhe has done her duty; but the coquette, by ſo injudicious an uniformity, would ſoon be ſtripped of her empire. Endeavouring to pleaſe

all her lovers, ſhe would diſoblige them all. In ſociety, the civility ſhewn to all mankind, is ſtill agreeable to each; provided we are well uſed, we are not ſo nice about preference or diſtinction; but in love, nothing but a monopoly will ſatisfy. A man of any ſenſibility would be better pleaſed, a hundred times, to be ill uſed by his miſtreſs ſingly, than careſſed in conjunction with others; and the worſt that can happen, is not to be diſtinguiſhed at all. A woman, therefore, that has a mind to ſecure a variety of lovers, perſuades each of them that ſhe gives him the preference; ſhe triumphs over his credulity, even when the others are preſent, and ſhe perſuades the reſt in the ſame manner, and with the ſame ſucceſs.

Should you ever deſire to behold a very odd ſcene, you need only to place a man between two women, with whom he carries on ſeparate intrigues, and then obſerve how greatly he is embarraſſed. Put a woman in the like caſe between two men, and ſurely the example will not be more rare; you would be ſurpriſed at the addreſs with which ſhe impoſes on them both, and makes them laugh at each other. Now, were this woman to expreſs the ſame confidence, and to uſe them with the ſame familiarity, how would it be poſſible for them to be her dupes a ſingle moment? By treating them alike, would not ſhe plainly ſhew that they have the ſame right to her perſon? She takes a much better method: inſtead of behaving towards them in the ſame manner, ſhe affects to eſtabliſh an inequality between them; ſhe manages ſo, that the perſon ſhe flatters believes it to be a mark of her

her affection; while he whom ſhe uſes with ſcorn, thinks it is owing to vexation and ſpite. Thus each of them being content with his own portion, thinks ſhe is entirely employed about him, whilſt her thoughts are taken up with her own dear perſon.

In the general deſire of pleaſing, the coquette makes uſe of ſimilar means; capricious airs would be forbidding, without a deal of good management; but it is the artful diſtribution of theſe that rivets the fetters of her ſlaves.

Uſa ogn'arte la donna, onde ſia colto
Nella ſua rete alcum novello amante;
Ne con tutti, ne ſempre un ſteſſo volto
Serba, ma cangia a tempo atto e ſembiante *.

Whence is this ſagacity derived, but from a conſtant ſeries of refined obſervations, which inceſſantly diſplay to her view the tranſactions of the human heart, and which enable her to move it in whatever direction ſhe pleaſes? Now, is this ſagacity acquired? No; it is innate in women; they are all poſſeſſed of it, and men never have it in the ſame degree. This is one of the characteriſtics of the ſpecies. Preſence of mind, ſagacity, and refined obſervations, belong to women; and to avail themſelves of theſe abilities, is their particular province.

Such is the ſtate of the female ſex, and we have ſeen the reaſon of it. The women, you

* A woman uſes every artifice to allure ſome new lover into her ſnare; ſhe does not ſhew the ſame countenance to all, nor at all times; but changes her air and attitude according to different circumſtances.

will object, are falſe; they are not naturally ſo, but they learn to be deceitful in time. Their peculiar talent is addreſs, and not falſehood; even when they yield to the real propenſities of their ſex, even when they tell a lie, they are not inſincere. Why do you conſult their mouth and lips, when they ought not to ſpeak? Conſult their eyes, their colour, their quick reſpiration, their timid air, their faint reſiſtance. This is the language nature gives them to anſwer you. The lips alſo ſay no, and ought to do ſo; but the accent with which they utter it, is not always the ſame, and this accent cannot lie. Is not woman ſubject to the ſame wants as man, without having the ſame right to diſcloſe them? Too cruel indeed would be her fate, if even to expreſs her lawful deſires, ſhe were not poſſeſſed of a language equivalent to that from which ſhe is debarred by cuſtom. Muſt her modeſty make her unhappy? Is it not proper ſhe ſhould have an art of hinting her inclinations, without making an open diſcovery? What addreſs does it require, to ſeem to be robbed of what ſhe is impatient to grant? Of what importance is it to her to learn to touch the heart of man, with a ſeeming inſenſibility? How ſtriking is the expreſſion of Galatea's apple, and the nymph's awkward flight? What addition can ſhe poſſibly make to that ſpeech? Is ſhe to go and tell the ſhepherd, who purſues her among the willows, that ſhe flies from him, merely with a view to be overtaken? Perhaps this would be telling a lie; for then he would purſue her no longer. The more a woman behaves with reſerve, the more artifice ſhe requires, even with her

her own huſband. Yes, I take upon me to affirm, that, by confining coquettry within its proper limits, it may receive an impreſſion of truth and modeſty, ſo as to become a rule of decent behaviour.

One of my adverſaries has ſhrewdly obſerved, that virtue is always one and the ſame: nor can it ever be decompounded to admit one part, and reject another. When we love, we love the object entire; and the mouth diſapproves of ſentiments condemned by the heart. Moral truth is not that which is, but that which is right; that which is wrong, ought not to be, and much leſs to be avowed, eſpecially when the avowal gives it an effect, which it would not otherwiſe have produced. Were I tempted to commit a robbery, and in telling it to another perſon, I tempted him to be my accomplice, would not the very declaring of this temptation be the ſame as yielding to it? You will aſk me, how comes it that modeſty ſhould render the fair deceitful? But are thoſe who lay it aſide more ſincere than the reſt? So far from it, they are a thouſand times more deceitful. Women do not arrive to this degree of depravity, but by a train of vitious habits, all founded in intrigue and deception *. On the contrary, thoſe who have

* I am not ignorant, that the women, who have openly taken their reſolution in regard to a certain point, pretend to value themſelves on this freedom, and ſwear that they have nothing elſe worthy of notice: yet I know they never could make any body but fools give credit to what they ſay. When once the chief guard of their ſex is removed, what is there to reſtrain them, and what conſideration will they mind, after they have loſt their honour? as ſoon as they have made themſelves eaſy in regard to their reputation, what inducement have they

ſtill ſome ſenſe of ſhame, who are not proud of their errors, who know how to conceal their inclinations even from thoſe that inſpire them; thoſe, in ſhort, who are moſt difficult in owning their ſentiments, are in other reſpects the trueſt, the ſincereſt, the moſt conſtant in all their engagements, and on whom, generally ſpeaking, you may moſt ſafely depend.

I know but one perſon that could be quoted as an exception to the above remarks, and this was Mademoiſelle de l'Enclos. And indeed this young lady paſſed for a prodigy. While ſhe deſpiſed the virtues of her own ſex, ſhe is ſaid to have preſerved thoſe of ours: they boaſt of her frankneſs, her equity, her ſteadineſs to her engagements, and fidelity in friendſhip. In a word, to finiſh the glorious character, ſhe is ſaid to have transformed herſelf into a man. With all my heart: but, notwithſtanding her great reputation, I ſhould no more have choſen that man for my friend than for my miſtreſs.

Theſe remarks are not ſo foreign to my purpoſe as may appear at firſt ſight. I can eaſily perceive the tendency of modern philoſophers, in deriding the modeſty and pretended falſehood of the fair ſex: I ſee their drift; it is aſſuredly no other than to deprive the women in our age of what little honour they have left.

From theſe conſiderations I believe one may determine, in general, the kind of education proper

they afterwards to reſiſt their paſſions? *Nec femina amiſſa pudicitia alia abnuerit.* Never was there an author better acquainted with the human heart, than he who pronounced that ſentence.

proper for the fair ſex; and to what ſubjects we ought to direct their attention, while they are in the bloom of youth.

That their duties are more eaſily ſeen, than fulfilled, has been already mentioned. The firſt thing they ought to learn, is to be fond of thoſe duties, from a conſideration of their utility; this is the only way to facilitate their practice. Every ſtate, and every age, has its particular functions. The knowledge of them is ſoon learned, provided we love them. Women, be ſure to honour your ſtate, and in whatever ſituation of life you are placed by Providence, you will be always reſpected. The eſſential point is to be what nature deſigned you; then there is no danger of your anſwering the expectations of man.

An inquiry into abſtract and ſpeculative truths, into the principles and axioms of ſciences, and every thing that tends to render our ideas more general, is not the province of women. Their ſtudies ought to be all practical; it is their buſineſs to apply the principles diſcovered by man, and to make the obſervations by which our ſex is induced to eſtabliſh thoſe principles. The reflections of women, on ſubjects not immediately connected with their duty, ought all to be directed to the knowledge of man, or to ſuch agreeable branches of ſcience that have taſte for their object: with regard to works of genius, they ſurpaſs their comprehenſion; neither have they ſufficient attention and preciſion to ſucceed in the mathematics; and as for natural philoſophy, it belongs only to that ſex which is moſt active, ſees moſt objects, is poſſeſſed of moſt ſtrength,

ſtrength, and exerciſes it the moſt, to judge of the relations of ſenſible beings, and of the laws of nature. The woman being the weaker veſſel, and ſeeing nothing abroad, eſtimates and determines the means ſhe is capable of employing at home to ſupply her weakneſs; and theſe are the paſſions of man. Her mechanical powers are more conſiderable than ours; all her engines are at work, to ſhake the human heart. Whatever is either neceſſary or agreeable to her inclination, and is not in the power of her own ſex to procure, ſhe muſt obtain by means of ours: and for that end it is incumbent on her to enter into a deep ſtudy of the human mind; not by conſidering it abſtractedly, and in general, but by obſerving the minds of thoſe men by whom ſhe is ſurrounded, and to whoſe authority, founded either in poſitive law, or the prejudices of opinion, ſhe is obliged to ſubmit. She muſt learn to diſcover their ſentiments by their diſcourſe, by their actions, by their looks, their geſtures. She muſt endeavour to direct her own diſcourſe, her actions, her looks, her geſtures, in ſuch a manner as to inſpire them with what ſentiments ſhe pleaſes, without appearing to have any ſuch deſign. They will philoſophiſe better than ſhe in regard to the human heart; but ſhe will be able to read it much better than they. The diſcovery of experimental morality, if I may ſo call it, is properly their province; ours is to reduce it to a ſyſtem. The women have more wit, men more genius; women obſerve, and men reaſon; this concurrence of both is productive of the cleareſt and moſt adequate idea of the human mind, of the moſt undoubted knowledge

knowledge of ourſelves and of our ſpecies that we are capable of acquiring: and thus it is, that art and ingenuity may inſeſſantly improve our natural abilities.

The world is a book open to women; when they read any thing wrong therein, it is their fault, and they are blinded by ſome irregular paſſion. Yet a prudent mother of a family, inſtead of being a woman of the world, lives as recluſe a life as a nun. It would be therefore very proper to behave in the ſame manner to young women who are going to be married, as is practiſed, or ought to be practiſed, in regard to thoſe who take the vail; they ſhould be made to ſee the pleaſures of the world before they relinquiſh them, leſt a falſe repreſentation ſhould ſome time hence ſeduce their hearts, and diſturb the tranquillity of their retreat. In France the young girls live in convents, and married women are continually rambling abroad. Among the ancients it was quite the contrary; the girls, as I have already obſerved, were preſent at public ſports and entertainments; the married women ſpent their days in retirement. The latter cuſtom was more rational, and contributed more to the ſupport of morality. Young girls are allowed in ſome meaſure to be coquettes; their main buſineſs is to amuſe and divert themſelves. The married women have affairs to mind at home, and no huſbands to ſeek for; but they would not find their account in a reformation of this kind, which muſt therefore drop to the ground, ſince unfortunately it is they that take the lead. Mothers, I adviſe you at leaſt to make your daughters your companions. Endea-

vour to give them a right ſenſe of things, and an honeſt heart; after which I would adviſe you to conceal nothing from their view that is proper for a chaſte eye to behold. Balls, aſſemblies, public ſports, and even theatrical entertainments; in ſhort, every thing that deludes imprudent youth, only by being beheld through a wrong medium, may, without riſk, be expoſed to the view of a perſon of ſound judgment. The earlier they are made acquainted with thoſe tumultuous pleaſures, the ſooner they will be ſurfeited with them.

But here I perceive a very ſtrong party againſt me, and begin to hear their objections. Where are the girls capable of reſiſting ſuch temptations? The very firſt proſpect of the world is ſufficient to turn their heads, and to intoxicate them for ever: when once they have taſted its gaities, they never chuſe to leave it. That may be; but before you have exhibited this deceitful repreſentation to their eye, have you aſſiſted them with preparatory inſtructions, to behold it without emotion? Have you given them proper notice of the objects it repreſents? Have you deſcribed them in their real colours? Have you guarded them againſt the illuſions of vanity? Have you infuſed into their youthful hearts a taſte for thoſe ſolid pleaſures, which are not to be found in thoſe gaudy ſcenes? What ſtep have you taken to preſerve them from that vicious taſte, by which they are corrupted? Inſtead of oppoſing the public prejudices, which began to take root in their minds, you have rather encouraged them; you have excited their curioſity to ſee every frivolous amuſement. You have con-

confirmed their taſte, or rather their folly, by initiating them into thoſe pleaſures. Many a young lady, upon coming into life, has no other directreſs or governante than her own mother, who is oftentimes more ſimple and fooliſh than her daughter, and conſequently incapable of exhibiting the objects to her view in any other light, than as ſhe beholds them herſelf. The mother's example and authority, more prevalent than reaſon, juſtifies the daughter in her own eye, and is a ſufficient apology for her conduct. When I am for adviſing a mother to introduce her daughter into the world, I ſuppoſe ſhe is to ſhew it to her in its real colours.

But the miſchief is derived from a higher ſource. Nunneries are the real ſchools of coquettry; not of that virtuous ſort abovementioned, but of that which is productive of the moſt extravagant affectation, and of all the croſſes, and untoward accidents which befal the fair ſex. As ſoon as the young women are taken out of thoſe houſes, and introduced into the world, they find themſelves in their right element. They were educated for this kind of life; is it then at all ſurpriſing they ſhould like it ſo well? I will not pretend poſitively to affirm what follows, leſt I ſhould have been prejudiſed in my obſervation; but ſo it appears to me, that, in general, the women in Proteſtant countries are more attached to their families, and make better wives, and more affectionate mothers, than among the Roman Catholics; and if this be true, there is no doubt, but the difference muſt partly proceed from their being educated in nunneries.

To

To love a quiet domeſtic life, it is neceſſary to know it, and to have been, from the time of one's infancy, accuſtomed to its ſweets. The taſte for retirement is acquired only by having been brought up at home; and every woman who was not educated by her mother, will not chuſe to educate her own children. But unfortunately there is no ſuch thing at preſent, as a private education in large cities. The mixture of companies is ſo general, that there is no place of retreat; and people lead a public life even in their own houſes. By intermixing with all the world, they ceaſe to have any idea of a family; they hardly know their own relations; they behave towards them as ſtrangers; and the ſimplicity of domeſtic manners, together with that familiarity which rendered it ſo endearing, is entirely exploded. Thus, even in their infancy, they imbibe a taſte for faſhionable pleaſures, and for the prevailing maxims of this degenerate age.

Girls are laid under an apparent reſtraint by their mothers, in hopes that their outward carriage will deceive poor fools of men, and be the means of procuring them a huſband. But let us inſpect more minutely into theſe young women: their affected modeſty is but a thin guaze, that can ſcarce diſguiſe their growing paſſions; already do their eyes betray their ſtrong deſire to imitate their mothers. What they long for is not a huſband, but the licentiouſneſs of a married ſtate. What occaſion have they for a huſband, when there are ſo many reſources to do without one? But they want a huſband, as a cloak

cloak to their reſources *. Modeſty is painted on their countenance, and incontinence is ſeated in their heart: their diſpoſition is even made known by their pretended reſerve; they affect it only, to get rid of it the ſooner. I hope the women of Paris and London will excuſe me; there may be ſuch things as miracles in thoſe cities, but for my part I know of none; and if there be a ſingle woman in either of thoſe capitals, that has a ſoul perfectly innocent, I underſtand nothing at all of the cuſtoms and manners of the age.

From all theſe different forms of education, young people equally imbibe a taſte for the pleaſures of high life, and are led to indulge thoſe paſſions which are founded in that taſte. In great cities, the depravity begins with life, and in ſmall ones with the uſe of reaſon. Young girls in the country being taught to deſpiſe their own ſimplicity of manners, are impatient to come to Paris, to partake of the corruption of ours; vices embelliſhed with the pompous name of accompliſhments, are the only motive of their viſit; and bluſhing, upon their arrival, to ſee themſelves ſo greatly eclipſed, by the noble freedom of the women of that capital, they ſoon deſerve, by the new poliſhing of their manners, to be ranked among the foremoſt of the order. But where do you think the miſchief begins? where it was firſt projected, or where it is carried into execution?

* The way of a man with a maid, was one c .he four things which Solomon did not underſtand: the fifth was the way of an adulterous woman, *She eateth, and wipeth her mouth, and ſaith, I have done no wickedneſs*, Prov. xxx. 20.

I would by no means adviſe a mother to bring her daughter to Paris, in order to ſhew her thoſe exhibitions which have proved ſo deſtructive to the ſex; but when this happens, I affirm, that either the young lady has had a bad education, or ſhe will be in no great danger. Thoſe who are poſſeſſed of taſte, good ſenſe, and the love of virtue, will not find thoſe repreſentations ſo alluring, as they appear to perſons deluded by their charms. The people at Paris are apt to paſs their cenſure on thoſe giddy girls, who hurry away from the country, to learn the air and manners of the beau monde, and ſpend half a year in acquiring new modes, only to render themſelves ridiculous during the remainder of their lives. But who is it that takes notice of thoſe diſcreet young women, who are ſurfeited with all thoſe tumultuous pleaſures, and return to their reſpective countries, happy and content with their ſtate, upon comparing it with that of higher life? How many have I myſelf beheld, that had been brought to that capital by their good-natured huſbands, and were at liberty to ſettle there, yet perſuaded the good men from any ſuch deſign, and returned back with greater cheerfulneſs than they expreſſed upon their firſt ſetting out? Nay, have I not been preſent at the ſcene, when many of them were impatient to be gone, and addreſſed themſelves in the moſt affectionate manner to their huſbands, a little before their departure, deſiring to be carried back to their lonely cottages, where they ſhould ſpend their days much happier than in the magnificent hotels of Paris? It is not known what a number of good people there are ſtill remaining,

that

that have not bowed their knee to the idol, and who deſpiſe that prepoſterous worſhip. None but thoughtleſs, giddy girls, delight in noiſe; prudent women keep themſelves quiet and ſilent.

But if, notwithſtanding the general corruption and prejudice, as well as the bad education of the fair ſex, there are ſeveral whoſe judgment has not been depraved, what muſt it be where their good ſenſe is confirmed by proper inſtructions, or to expreſs myſelf more correctly, where it is not altered by vicious principles? for the whole buſineſs conſiſts in preſerving or reſtoring the natural principles. It is not neceſſary for this purpoſe, to tire young girls to death with long diſcourſes, or to oblige them to liſten to dry lectures of morality. Moral preachings are to both ſexes the bane of education. Melancholy inſtructions are good for nothing but to make young people deteſt the doctrine, together with thoſe who deliver it. In ſpeaking to girls, there is no occaſion to frighten them with their duties, nor to increaſe the weight of that yoke to which nature has alrealy obliged them to ſubmit. In explaining their duties to them, be clear and preciſe; do not make them believe that the practice is a melancholy thing; do not aſſume a diſmal face yourſelf, nor an air of ſeverity. Whatever you intend to convey to the heart of others, ought to come from your own; the catechiſm of their moral duties ſhould be as ſhort and as clear, but not ſo grave, as that of their religion. Let them ſee that thoſe very duties are the real ſource of all their pleaſures, and the foundation of all their rights. Is

it ſo painful to love, in order to be beloved again; or to be amiable, with a view of being happy; to be worthy of eſteem, for the ſake of being obeyed; to act honourably, in hopes of meeting with honourable treatment? How engaging, how reſpectable are thoſe rights! how ſacred to the human heart, when a woman knows how to aſſert them properly! She has no occaſion to wait for years or old age to enjoy them. Her empire begins with her virtue; her charms are ſcarce unfolded, when her ſweet temper and modeſt carriage have already eſtabliſhed her dominion. Where is the man ſo brutiſh and inſenſible, as not to be diſarmed, and to alter the rudeneſs of his behaviour in the preſence of a young lady of ſixteen, amiable in her perſon, and prudent in her behaviour; who ſays, but little, and pays attention to what others ſay; whoſe deportment is moſt decent, whoſe diſcourſe moſt reſerved, who is no way elated with her beauty, ſo as to forget either her ſex or her youth; who engages your favour even by her timidity, and attracts the reſpect which ſhe ſhews to all the world?

Theſe, though external teſtimonies, are not at all frivolous; they are not founded merely on ſenſible attraction, but proceed from that ſecret perſuaſion we all feel, that women are the natural judges of the merit of men. Who would chuſe to be deſpiſed by the women? No man whatever, not even he who intends to love them no longer. And I, who tell them ſo many ſevere truths, do you think I am inſenſible to their judgment? No, their ſuffrages are dearer to me than yours, O reader, thou who art oftentimes

more

more woman than they. While I deſpiſe their manners, I am willing to revere their juſtice: little does it ſignify to me whether they hate me or not, provided I oblige them to hold me in eſteem.

What important things might be atchieved with ſo noble a ſpring, did we but know how to ſet it in motion! Wo be to that age, when the women come to loſe their aſcendency, and their judgment is totally diſregarded by man. This would be the laſt degree of depravation. All nations, whoſe morals were not corrupted, paid a reſpect to the fair ſex. Witneſs Sparta, witneſs Germany, witneſs Rome; Rome, the ſeat of glory and virtue, if ever there were any upon earth. There it is that women honoured the exploits of great generals; there they publicly bewailed the fathers of their country; there their vows, or lamentations, were conſidered as the ſolemn judgment of the republic. All the great revolutions were owing to women; by a woman Rome acquired her liberty; by a woman the Plebeians obtained the conſulate: by a woman the tyranny of the decemvirate was extinguiſhed; by women was Rome preſerved when beſieged by a baniſhed citizen. You gentlemen of gallantry, throughout the French nation, what would you have ſaid upon ſeeing this proceſſion, which appears ſo ridiculous in your eye? You would only have hiſſed at the ladies, as they moved ſolemnly on. With how different an eye do we behold the ſame objects? and perhaps we are both in the right. Let ſuch a proceſſion be formed of your fine French ladies, and I know nothing more indecent; but let it

conſiſt of Roman matrons, and then you will all ſee with the eye of the Volſci, and with the heart of Coriolanus.

I ſhall obſerve further, and I maintain it, that virtue is no leſs favourable to the cauſe of love than to the other privileges of nature, and that it contributes to ſupport the influence of young maidens, as well as the authority of married women. There is no true love without enthuſiaſm, and no enthuſiaſm without an object of either real or chimerical perfection, exiſting in the imagination. How is it poſſible that the affections of lovers ſhould be raiſed when this perfection is no longer held out in proſpect and all they perceive in the perſon beloved is the gratification of their ſenſes? It is not thus the ſoul is enraptured, and raiſed to thoſe ſublime tranſports, which conſtitute the delirium of lovers, the vital and eſſential part of that bewitching paſſion. Love is nothing but a dream, an illuſion, I will allow; but there is ſome reality in the ſentiments it inſpires in favour of the true beautiful. There is no ſuch beauty, you will ſay, in the object we love; it is the work of our erroneous fancy. Well, and what then? Does this prevent our ſacrificing every ſordid ſentiment to this imaginary model? And are our hearts leſs affected with the virtues which we ſuppoſe the adored object to poſſeſs? Are we the leſs detached from all baſe views of private intereſt? Where is the ſincere lover, who would not willingly ſpill the laſt drop of his blood for the ſake of his miſtreſs? and can a perſon that wants to lay down his life in ſo noble a cauſe, be actuated by a ſenſual or indelicate paſſion?

We

We are apt to laugh at knight-errants; but this is becauſe they underſtood what it is really to love, and we know nothing but debauchery. When thoſe romantic maxims began to appear ridiculous, the revolution was not ſo much owing to reaſon as to a corruption of manners.

The natural relations are ſubject to change in no age whatever; the agreement or diſagreement ariſing from thoſe relations, continue ſtill the ſame, and only the appearance is altered by different prejudices, under the ſpecious title of reaſon. It will be always noble and great to ſubdue one's paſſions, even in ſubmitting to fantaſtical opinions: and real motives of honour will ever have their due influence with a woman of ſenſe, who knows in her reſpective ſtation how to purſue the right road to happineſs. Chaſtity muſt be a delightful virtue to a fine woman, that has any ſublimity of ſentiment: while ſhe views ſuch a multitude of admirers at her feet, ſhe triumphs over the world and herſelf; and within the circle of her own heart ſhe erects a throne, to which ſuch a number of votaries come to offer their tribute. The ſentiments of both ſexes, expreſſive of love or jealouſy, but always mixed with reſpect, depoſe in her favour; and the public eſteem, added to her own conſciouſneſs of merit, is a glorious triumph, which ſhe inceſſantly enjoys only for a momentary conflict. Her mortifications are fleeting and tranſitory; but how laſting the reward! How great the enjoyment of a magnanimous ſoul, in the dignity of virtue joined to beauty! Suppoſe ſuch a real perſon as an heroine in romance, ſhe would taſte far more exquiſite raptures than Lais or Cleopatra;

tra; when her beauty was no more, her glory, her pleaſures would ſtill remain; and ſhe alone would know how to derive ſatisfaction and enjoyment from her paſt life.

The greater and more painful our duties, the ſtronger and more obvious ſhould be the reaſons on which they are founded. There is a kind of cant, generally uſed on the graveſt ſubjects, and with which the ears of young people are ſtunned, without affording any inward conviction. This ſtrange ſort of language, being altogether diſproportioned to their capacity, and of courſe ſlighted by them in private, is the cauſe of their being ſo ready to follow their inclinations, for want of ſuch reaſons to reſiſt them, as are drawn from the nature of the thing. A young girl who has had a prudent and pious education, is provided no doubt with very ſtrong weapons againſt all temptation; but ſhe whoſe heart, or rather whoſe ears, are continually filled with enthuſiaſtic jargon, falls ſurely a prey to the firſt artful fellow, who attempts to enſnare her innocence. A pretty young woman will not neglect the care of her perſon, ſhe will not grieve for the heinous crimes which her beauty has made her commit, ſhe will not weep ſincerely and in her heart, for being an object of deſire; nor can ſhe really believe the higheſt tranſport of the ſoul to be a diabolical invention. Give her other reaſons more convincing, for theſe have no effect upon her mind. It would be ſtill worſe, if, as is ſometimes the practice, her head were filled with abſurd and contradictory notions, and after humbling her down on the duſt, and repreſenting her body, and her perſonal

perſonal charms, as defiled by ſin, ſhe were taught to reſpect that as the temple of Chriſt, which before had been rendered an object of contempt. Ideas too ſublime and too vulgar, are equally inſufficient, and cannot aſſociate; there muſt be arguments adapted to the capacity of ſex and age. The conſideration of duty has no force, but as it is joined to the motives by which you are induced to fulfil it:

Quæ quia non liceat non facit, illa facit.

One would not think that it was Ovid who paſſed ſo ſevere a judgment.

Should you therefore be deſirous of improving the morals of young women, without inceſſantly commanding them to be virtuous, convince them it is their intereſt to be ſo; make them ſenſible of the entire value, and of the beauty of virtue, and you may be ſure they will fall in love with it. But it is not ſufficient to repreſent this intereſt as very remote; point it out to them as juſt at hand, as connected with the different relations of their age, and the character of their lovers. Give them an idea of an honeſt man, of a man of merit; teach them the way to find him out, to love him, and to love him on their account; demonſtrate to them, that, whether in the connection of love or of friendſhip, ſuch a man alone is capable of making them happy. Let them have a rational introduction to virtue; make them ſenſible that the empire of their ſex, and all their other prerogatives, are not only dependent on their own good conduct, but likewiſe on ours; that they can have but very little influence over mean, ignoble ſouls;

and

and that it is impoſſible for men to behave properly towards the fair ſex, unleſs they be directed by the principles of virtue. You may, in that caſe, be certain, that, by giving them a true deſcription of life, you will inſpire them with a hearty diſlike to our preſent manners, by introducing them among people of faſhion, you will make them deſpiſe ſuch company; you will give them an averſion to their maxims, and to all their fooliſh gallantry; you will warm their breaſts with the noble ambition of ruling over great and generous ſouls; like that of the Spartan dames, who were proud of extending their empire over men. A woman of ſpirit and intrigue, who has no other way of attracting her lovers than by her coquettiſh airs, and is incapable of ſecuring their fidelity but by granting favours, makes them as ſubmiſſive as ſpaniels in mean and ſervile offices, yet has no ſort of authority over them in matters of importance. But a woman, who is at the ſame time virtuous, amiable, and diſcreet, who commands reſpect from every body about her, who behaves with reſerve and modeſty, who, in a word, maintains the love of her perſon, by the eſteem of her virtues, ſuch a woman has it in her power to ſend her admirers, at a moment's warning, to the further end of the globe; ſhe is able to rouſe them to battle, to glory, to death, in ſhort, to whatever ſhe pleaſes: ſuch an empire is glorious, methinks, to hold, and well worth the trouble of purchaſing *.

Such

* Brantome takes notice, that in the reign of Francis I. a young lady, who had a very talkative lover, laid her commands on him to obſerve an abſolute ſilence for an unlimited time. The lover obeyed the order for two years, during which ſpace it

Such is the ſpirit of Sophia's education, an education conducted with more ſolicitude than difficulty, and rather by humouring than reſtraining her taſte and inclination. Let us now mention a word or two concerning her perſon, purſuant to the portrait I have drawn of her, and given to Emilius, or according to the idea which he himſelf has of a ſpouſe, who is qualified to make him happy.

One thing I can never too often repeat, *viz.* that I have nothing to do with miraculous accompliſhments. Emilius has none ſuch, neither has Sophia any more than he. Emilius is a man, and Sophia a woman, that is all their glory. In the preſent confuſion which obtains among us, it is almoſt a prodigy to be only of one ſex.

Sophia is generous and good-natured; ſhe has an exquiſite ſenſibility, which ſometimes renders it difficult to check the activity of her imagination. Her wit is not ſo juſt, as ſparkling and lively; her temper eaſy, yet uneven; her figure common, but agreeable; her countenance is expreſſive of dignity and ſentiment; you may accoſt her with indifference, but not part from her without emotion. Other women have ſome good

it was thought, that, by ſome accident or other, he had loſt the uſe of his ſpeech. He happened one day to be at a public aſſembly, where he met his miſtreſs, who was not known in that quality, love being in thoſe days conducted in a more myſterious manner than at preſent. The lady boaſted ſhe would cure him inſtantly, and did it with a ſingle word, namely, *Speak*. Was not there ſomething grand and heroic in this paſſion? What could the Pythagorean philoſophy do more, with all its parade and boaſting? Is there a woman in our time that could depend on ſo exact a ſilence during a ſingle day, were ſhe to pay the higheſt price in her power for it?

good qualities which ſhe has not; and thoſe ſhe poſſeſſes, others may have in a higher degree; but none is adorned with more happy qualifications, ſuch as ſeem moſt likely to conſtitute an accompliſhed character. She even knows how to reap advantage from her blemiſhes, and were ſhe more perfect, ſhe would be leſs agreeable.

Sophia is not handſome; yet when ſhe is preſent, the men forget the fine women, and the latter are diſſatisfied with themſelves. She is ſcarcely pretty at firſt ſight; but the more you view her, the prettier ſhe grows: ſhe is a gainer, where others are ſuch loſers; and what ſhe once acquires, ſhe is ſure to preſerve. There may be ſuch a thing as more ſparkling eyes, a prettier mouth, a more ſtriking figure: but no woman can have a finer ſhape, a more beautiful complexion, a fairer hand, a ſmaller foot, a ſofter look, a more affecting countenance. Without dazzling your ſight, ſhe engages your affections; ſhe charms you, and you do not know why.

She is fond of dreſs, and underſtands it: her mother has no other chambermaid but her: ſhe has a very good taſte in ſetting herſelf off to advantage, but ſhe has an averſion to coſtly attire: her dreſs diſplays an elegant ſimplicity; and ſhews that ſhe is not fond of brilliancy, but of a becoming neatneſs. She knows not the colours in faſhion, but ſhe is admirably well acquainted with theſe that ſuit her own perſon. There is no young woman that appears to be adorned with leſs art, and yet none whoſe attire is moſt artfully adjuſted. Her dreſs is ſeemingly modeſt, but really coquettiſh. She does not diſ-

play,

play, but vails her charms; yet the vail which conceals them from the eye, diſcloſes them to your fancy. When firſt you behold her, perhaps you may ſay no more than, *There is a modeſt diſcreet girl;* but when you have been ſome time in her company, your eyes and your heart are unalterably fixed on her perſon; with a modeſt gaze you ſurvey her charms; and you would be apt to think, that the whole of this neat ſimple apparel was ſo well adjuſted, only to be taken to pieces by the imagination.

Sophia has natural abilities; ſhe is ſenſible of this advantage, and has not neglected it: but not having had an opportunity of uſing a great deal of art to improve thoſe abilities, ſhe is ſatisfied with forming her agreeable voice to ſing true and in taſte; with exerciſing her little feet to move lightly, and with grace; or to curtſy in any ſituation, without conſtraint, or awkwardneſs. Yet ſhe has had no finging-maſter except her father; no one to teach her to dance but her mother: an organiſt in the neighbourhood has given her ſome leſſons to accompany upon the harpſichord, which ſhe has ſince improved by herſelf. At firſt ſhe only thought of diſplaying her hand to advantage on thoſe black ſpots; but afterwards ſhe found that the ſound of the harpſichord ſweetened the tone of her voice, and by degrees ſhe became ſenſible of the beauties of harmony; at length, as ſhe grew up, ſhe began to feel the charms of expreſſion, and to be in love with muſic. But this is more owing to taſte than ability; for ſhe cannot make out a ſingle air in a muſic-book.

What Sophia underſtands beſt, and has been

moſt carefully taught, are the different ſorts of work, ſuitable to her ſex, and even thoſe which are not at preſent in uſe, ſuch as to cut out and make her own gowns. There is no kind of needle-work but ſhe underſtands, and performs with pleaſure; yet the employment ſhe prefers to all other, is that of making lace, becauſe there is none that gives a more agreeable attitude to her perſon, or in which her fingers are employed with more grace and dexterity. She has likewiſe applied herſelf to all the particular branches of domeſtic œconomy. She underſtands cooking and the buttery, and knows the price and quality of proviſions; ſhe can keep accounts very well, and acts as houſe-keeper to her father. Formed to be herſelf the mother of a family, by managing her father's houſe, ſhe learns to direct her own; ſhe is capable of ſupplying the different offices of menial ſervants, and does it with pleaſure. No one knows how to command properly, without having firſt learned to obey; this is the principle on which her mother employs her; as for Sophia, her conſiderations do not extend to that diſtance. Her firſt and principle duty is that of a daughter, and at preſent it is the only one ſhe thinks of fulfilling. Her ſole view is to attend her mother, and to eaſe her of a part of her care. It is true, however, that ſhe does not diſcharge all her duties with equal pleaſure. For inſtance, though ſhe is a little greedy, ſhe is not fond of cookery; the culinary detail has ſomewhat diſguſting to her; becauſe ſhe never finds it conſiſtent with cleanlineſs. In this reſpect ſhe is extremely delicate, and her delicacy being carried to exceſs,

is

is become one of her imperfections; ſhe had rather let all the dinner tumble into the fire, than have her ruffle ſpotted. For this very reaſon ſhe never would look after the garden. She thinks ſhe would get dirt among the grounds; and as ſoon as ſhe eſpies a dunghill, ſhe imagines herſelf offended with its ſmell.

This defect ſhe owes to her mother's inſtructions. According to that good lady, one of the principle duties of a woman is cleanlineſs; it is a ſpecial and indiſpenſable obligation, impoſed by nature herſelf. There cannot be a more diſagreeable object in the world than a ſlattern; and the huſband who diſlikes ſuch a creature, is never to blame. The mother has preached up this duty to her daughter, ever ſince ſhe was a child; and has inſiſted upon ſuch a particular neatneſs in her perſon, in her cloaths, her apartment, her work, and toilette, that all theſe minuteneſſes becoming habitual, take up a very conſiderable part of her time, and even influence the reſt; ſo that whatever ſhe is about, to do it well is her ſecond care; the firſt and chief of all is to do it neatly.

And yet all this neatneſs has not degenerated into an idle affectation, or an over-ſtrained delicacy: nor has it made way for the refinements of luxury. No other water, but that of river or fountain, has ever entered her apartment: ſhe knows no other perfume than that of flowers; and never will her huſband ſmell any thing more fragrant than her breath. In ſhort, her attention to external decoration, does not make her forget that ſhe owes her life and her time to nobler cares: ſhe either knows not, or ſcorns

that exceſſive cleanlineſs of body, which ſtains the ſoul: Sophia is more than neat, ſhe is pure and unſpotted.

I mentioned a while ago, that Sophy was greedy. She was ſo naturally, but ſhe is grown temperate from habit, and now ſhe is ſuch from a principle of virtue. It is not with girls as with boys, whom you may govern to a certain degree by the principle of gluttony. This is an inclination of too bad conſequence to the ſex, to ſuffer their indulging it. When Sophy was a little girl, ſhe often went by herſelf into her mamma's apartment, but did not always come back empty-handed, ſo that fidelity in regard to ſweet-meats and ſugar-plums was not unimpeached. Her mother having detected her, not only reprimanded, but puniſhed her for it, by obliging her to faſt. At length ſhe contrived to perſuade her, that ſweet-meats were bad for the teeth, and that too much feeding ſpoiled the ſhape. Thus was Sophy reformed; upon coming to years, ſhe contracted other taſtes, which have diverted her from that mean ſenſuality. In women as in men, as ſoon as the heart grows ſuſceptible of affection, greedineſs ceaſes to be a predominant vice. Sophia has retained the peculiar taſte of her own ſex; ſhe is fond of milk-meats, and ſweet things; ſhe loves pies and cakes, and deſſerts, but eats very little meat; ſhe never taſted any wine, nor other ſtrong liquor. As for the reſt, ſhe eats of every thing moſt moderately; her ſex being leſs laborious than ours, requires leſs recruiting. She likes every thing that is good, and knows how to partake of it; but, on the other hand, ſhe can alſo accom-

accommodate her taſte to leſs palatable viands, without feeling any inconveniency from this privation.

Sophia has a ſprightly fancy, without being brilliant; ſhe has ſolidity of underſtanding, without being profound; her wit is not ſpoken of in company, becauſe nobody finds ſhe has a greater or leſſer ſhare than himſelf. She has always ſenſe enough to be agreeable to thoſe with whom ſhe converſes; though it be not greatly improved, according to the idea we have of the culture of a woman's mind. For her's is not formed by reading, but by the converſation of her parents, by her own reflection, and by the obſervations ſhe has made, in what little ſhe has ſeen of the world. Sophia is naturally cheerful; in her infancy ſhe was a romping girl, but by degrees her mother took care to check her ſlighty airs, leſt too ſudden a change ſhould denote the critical period when nature points out a graver behaviour. She therefore was grown baſhful and reſerved, even before her time; and now the period has arrived, it is much eaſier for her to retain her preſent carriage, than it would have been for her to aſſume it all at once, without aſſigning a motive for ſo extraordinary a change. It is very entertaining to ſee how ſhe ſometimes breaks out into little ſallies of youthful vivacity, from a remainder of her former habit; then recollecting herſelf, ſhe ſuddenly ſtops ſhort, and caſting down her eyes, her cheeks glow with a virgin-bluſh. The intermediate ſpace, between the two ſtages of infancy and youth, muſt neceſſarily partake a little of each.

Sophia has too great a ſenſibility to preſerve a perfect equality of temper; but ſhe has ſo much ſweetneſs that this ſenſibility cannot be very troubleſome to others; it is herſelf only ſhe hurts. Say but a word to offend her, ſhe will not pout, but her boſom will ſwell, and ſhe will endeavour to retire, in order to give vent to her tears. In the midſt of her weeping, let her father or mother call her back, ſhe inſtantly returns to laugh and play, wiping her eyes as quick as ſhe can, and endeavouring to ſtifle her uneaſineſs.

Neither is ſhe entirely free from caprice. Her temper, when worked up too high, degenerates into mutiny, and then ſhe is apt to forget herſelf. But let her have time to reflect, and her manner of repairing the offence will give her, in ſome meaſure, a new degree of merit. If ſhe is chaſtiſed, ſhe is docile and ſubmiſſive, and you perceive that her ſhame proceeds leſs from her puniſhment, than from her fault. If no notice is taken of it, ſhe will be ſure to repair the miſtake of herſelf, but with ſo much frankneſs, and ſo good a grace, that it is impoſſible to behold her with rancour. She is ready to aſk pardon of the loweſt domeſtic, without feeling the leaſt uneaſineſs from ſuch ſubmiſſion; and as ſoon as ſhe is forgiven, by her cheerful countenance, ſhe plainly ſhows how greatly her heart is eaſed. In a word, ſhe bears the wrongs of others with patience, and with pleaſure repairs her own. Such is the amiable diſpoſition of her ſex, before we ſpoil it. Woman is framed to yield to man, and even to bear with his injuſtice; but you can never make boys ſo ſubmiſſive.

miſſive. Their minds are ſhocked with the notion of injuſtice, and nature did not form them of a patient temper.

gravem
Pelidæ ſtomachum cedere neſcii

Sophia is not without religion, but a religion conſiſtent with reaſon, and of great ſimplicity; a religion containing very few dogmas, and fewer practices of devotion; unacquainted with any eſſential practice, but that of moral duty, ſhe devotes her whole life to the ſervice of God, by doing good to mankind. Her parents, in every inſtruction they have given her on this ſubject, have accuſtomed her to a reverent ſubmiſſion, always ſaying to her, "Child, theſe "matters are above your capacity; your huſ"band will inform you of them in proper time." As for the reſt, inſtead of long diſcourſes on pious ſubjects, they are ſatisfied with preaching by their example, and this is deeply engraved in her heart.

Sophia is in love with virtue, which is now become her chief purſuit. She loves it, becauſe there is nothing ſo beautiful; ſhe loves it becauſe it is that which conſtitutes the glory of a woman, and ſeems almoſt to raiſe her to an equality with the heavenly ſpirits; ſhe loves it, as the only road to true happineſs, while ſhe ſees nothing but miſery, contempt, and ignominy, entailed upon a diſhoneſt woman; in ſhort, ſhe loves it, as the favourite object of her worthy father, and of her tender affectionate mother; who, not content with her own virtues, are deſirous of being bleſſed with her's; as, on the other

ther hand, her chief delight is the hope of contributing to their happineſs. Sentiments of ſuch dignity inſpire her with an enthuſiaſm that elevates the ſoul, and keeps all her inclinations in conſtant ſubjection. Sophia will be chaſte and virtuous to her laſt gaſp; ſhe has vowed it from the bottom of her heart; and at the ſame time ſhe made this vow, ſhe was ſenſible of the whole weight of the obligation; ſhe vowed it when ſhe ought to have revoked the engagement, had her paſſions been formed to triumph over her virtue.

Sophia has not the good fortune of being an amiable woman, according to the French taſte; a woman for inſtance of a cold conſtitution, and only acting the coquette through vanity; ſolicitous rather to ſhine than to pleaſe; and fonder of amuſement than of real ſatisfaction. Nothing but the neceſſity of loving makes her uneaſy; this diſturbs her heart and her joy in the midſt of public entertainments; ſhe has loſt her former chearfulneſs; wanton ſports are no longer her taſte; inſtead of dreading the diſguſt of ſolitude, ſhe ſeeks it; there ſhe thinks of him who is to make her reliſh it; every indifferent perſon is troubleſome to her; ſhe wants no court, or ring of admirers, but a lover; ſhe had rather be agreeable to one man of honour, and agreeable to him for ever, than to be lifted up to the ſkies by a popular cry, which may be laviſhed on you to-day, and to-morrow changed into mockery and deriſion.

The judgment of women ripens ſooner than that of men; as they are obliged to act upon the defenſive almoſt from their infancy, and are intruſted with a depoſit extremely difficult to preſerve,

ſerve, of courſe they muſt be ſooner acquainted with the nature of good and evil. Sophia being forward in every thing from her conſtitution, her judgment is ſooner formed than that of other girls at her age. In all this there is nothing very extraordinary; for maturity is not every-where the ſame.

Sophia is well acquainted with the duties and privileges both of her ſex and ours. She knows the failings of men, and the vices of women; ſhe is ſenſible alſo of their good qualities and contrary virtues, and they are all imprinted in the bottom of her heart. It is impoſſible to have a higher idea of a virtuous woman, than that which ſhe has formed, yet ſhe is no way daunted by this idea; ſhe thinks with complacency of a man of honour, of a man of merit; ſhe feels ſhe is formed for that man, that ſhe is worthy of him, and that ſhe alone is capable of returning him the happineſs which ſhe expects to receive at his hands; ſhe is ſure ſhe ſhall know him; the only buſineſs is to find him out.

The fair are the natural judges of the merit of men, as we are of theirs; this is a mutual privilege of which neither ſex is ignorant. Sophia is ſenſible of this privilege, and exerts it, but with a modeſty ſuitable to her youth, to her experience, and to her ſituation in life. She judges only of things within her reach, and never forms this judgment, but when it ſerves to explain ſome uſeful maxim. Of perſons that are abſent, ſhe always ſpeaks with the greateſt circumſpection, and eſpecially if they be women. She thinks that the cauſe of their being ſo ſlanderous, is their talking ſo much about their

their own ſex; but when they confine themſelves to ours, they are generally impartial. Hence it is that Sophia keeps within this boundary. In regard to women, ſhe never mentions their names, but to ſay all the good ſhe knows of them: this is an honour ſhe thinks due to her ſex; and as for thoſe of whom ſhe has no good to relate, ſhe is entirely ſilent.

Sophia is but little acquainted with the world, yet ſhe is obliging and reſpectful, and does every thing with a good grace. Her happy diſpoſition of temper is of more uſe to her than all the art in the world. She is poſſeſſed of a politeneſs peculiar to herſelf; a politeneſs not confined to forms, nor ſubject to modes, or changes; a politeneſs uninfluenced by cuſtom, but founded merely in a deſire to oblige, which ſhe is always ſure of doing. She knows not the ceremonious forms of language, nor does ſhe invent any ingenious compliments; ſhe does not ſay that ſhe is very much obliged, that you do her too much honour, that you ſhould not take ſo much trouble, *&c.* much leſs does ſhe think of giving another turn to thoſe phraſes. To a common civility, or eſtabliſhed form of politeneſs, ſhe anſwers with a curtſy, or with a plain, *I thank you;* but this ſimple phraſe from her mouth, is equivalent to the fineſt flouriſh from another. As for real ſervice, ſhe lets her heart expreſs it, and there you never meet with an empty compliment. She never would ſubmit to the yoke of French; grimaces as for inſtance, to be handed out of one room into another, by an old fellow of ſixty, who ſhe thinks has more occaſion for aſſiſtance himſelf. When a gal-

a gallant, all ſcented with perfume, offers this ridiculous piece of ſervice, ſhe leaves the officious gentleman on the ſtair-caſe, and bounces in two leaps into the room, ſaying ſhe is not lame. Though ſhe is not tall in ſtature, yet ſhe never would have high heels to her ſhoes; her feet are ſmall enough to do without them.

She not only behaves with becoming ſilence and reſpect in the company of women, but even before married men, or thoſe who are a great deal older than herſelf; ſhe never accepts a place above them, but merely to ſhew her obedience; and ſhe reſumes her own at the bottom of the room whenever ſhe can: for ſhe knows that the privilege of age precede thoſe of the ſex, from a ſuppoſed ſuperiority of wiſdom, which above all things, ought to be held in honour and reſpect.

In company with young perſons of her own age, it is quite another thing; ſhe requires a different carriage to awe them into reverence; and ſhe knows how to aſſume it, without loſing that modeſt air ſo ſuitable to her character. If they are humble and diſcreet, ſhe behaves towards them with that amiable familiarity with which young people are wont to converſe; their little innocent chat will be on trifling matters but always decent; if they grow ſerious: ſhe is then for talking on uſeful ſubjects; if they are inſipid and nonſenſical, ſhe quickly puts a ſtop to them; for ſhe has an utter contempt for all the little jargon of gallantry, as very offenſive to every woman of ſenſe. She knows full well, that the man ſhe is in ſearch of, has no ſuch language; and never, if ſhe can help it, will

ſhe

ſhe bear to hear from another what is unbecoming the perſon whoſe character is ſo deeply impreſſed in her mind. The high opinion ſhe has of the privileges of her ſex; the noble pride ariſing from the purity of her ſentiments; the virtuous energy which ſhe feels within herſelf, and which renders her reſpectable even in her own opinion, fill her with indignation againſt thoſe whining ſpeeches, with which the modern fops pretend to amuſe the ladies. She does not receive thoſe compliments with apparent anger, but with an ironical applauſe which diſconcerts the fool, or with an air of indifference which he does not in the leaſt expect. Suppoſe a fine beau accoſts her with a heap of bombaſt, laviſhes his wit in commendation of her's, extols her beauty, her graceful air, and expatiates on the happineſs of pleaſing her, Sophy is a girl that would interrupt him in his harrangue, and ſay to him very politely, "Sir, I am afraid I know "thoſe things much better than you; if we "have nothing more curious to talk of, I be-"lieve it would be right to put an end to our "converſation." Upon this ſhe drops him a fine curtſy, and in an inſtant retires to another part of the room. I would fain know of your agreeable ladies, whether any of them would find it any eaſy matter to give ſuch an ingenious turn to a nonſenſical diſcourſe.

Not but that ſhe is very fond of being commended, provided it be in earneſt, and ſhe believes the perſon really thinks all the good of her that he ſays. To appear affected with her merit, a perſon muſt have ſome himſelf. An homage founded in eſteem, is agreeable to the dig-

dignity of her heart; but she is sure to give a deaf ear to the fustian of gallants; she was not formed to practise the little arts of a stage-dancer.

So greatly improved in her judgment, and formed in every respect like a girl of twenty, Sophia, though she is only fifteen, will not be treated as a child by her parents. No sooner will they perceive the least marks of youthful inquietude, than, before it makes any progress, they will endeavour to provide against it; they will talk to her in affectionate, but rational terms. Tender and sensible discourses are adapted to her age and temper of mind. Should her character be such as I imagine it, why should not her father address her nearly in the following manner?

"You are now, Sophy, grown up to a woman's estate, and you are not always to continue single. Your mother and I are desirous you should be happy, and it is for your own sake we desire it, since our felicity depends on yours. The happiness of a virtuous girl is to make an honest man happy; we must therefore think of marrying you, and we must think of it in time, for your fate through life depends on your marriage, and we cannot take too much time to reflect on it.

"Nothing is more difficult than the choice of a good husband, except perhaps that of a good wife. You, Sophy, will be that extraordinary woman, you will be the pride of our life, and the comfort of our old age; but how great soever your merit, the world is

" not wanting in men who have a larger ſhare " of it than you. There are none who ought " not to think it an honour to obtain you in " marriage; but there are many whom it would " do you honour to obtain. Among the latter " the buſineſs is to find out one ſuitable to your " age and ſtation, to know him, and to be ac- " quainted with him.

" The chief happineſs of marriage depends " on ſo many relations, or points of agreement, " that it is a folly to expect they ſhould all co-in- " cide. We muſt firſt of all make ſure of the " moſt important; when the others happen to " meet, ſo much the better; when they are " wanting, they muſt be overlooked. Com- " plete happineſs is not to be found upon earth; " but the greateſt of misfortunes, and what we " have always in our power to avoid, is to be " unhappy through our own fault.

" Of relations, ſome are natural, others in- " ſtituted by man, and others depending on o- " pinion only. The parents are judges of the " two latter, but the children only of the for- " mer. In marriages made by the authority of " parents, they regulate themſelves entirely by " ſuch relations as are either inſtituted or found- " ed in opinion; it is not a marriage of perſons, " but of ranks and eſtates. But all this is ſuſ- " ceptible of alteration; the perſons alone con- " tinue always the ſame, and in all places, in " ſpite of fortune; it is only perſonal relations " that are capable of conſtituting the happineſs " or unhappineſs of marriage.

" Your mother was a woman of family, and " I had a good fortune; theſe were the only

" con-

" conſiderations that induced our parents to join
" us in wedlock. I have loſt my eſtate and ſhe
" her rank; being forgot by her family, what
" does it now avail her to be of noble parentage?
" Under our misfortunes, the union of our
" hearts was ever a conſolation to us; the con-
" formity of our taſte made us chuſe this re-
" treat; here we live happy in the midſt of po-
" verty, and each is to the other inſtead of all.
" Sophy is our common treaſure; we bleſs hea-
" ven for having given us that, and for having
" deprived us of all the reſt. You ſee, my
" child, whither Providence has conducted us.
" The relations of conveniency, which were
" the cauſe of our marriage, are vaniſhed; our
" preſent happineſs conſiſts in thoſe which at
" that time were reckoned as nothing.

" It is the buſineſs of man and woman to
" chuſe for themſelves. Mutual inclination
" ought to be the firſt tie; their eyes, their
" hearts ſhould be their firſt guides: for as their
" principle duty, when they come together, is
" to love each other, and love is a thing that
" does not depend on ourſelves; this duty ne-
" ceſſarily implies another, which is to begin
" with loving before we tie the matrimonial
" knot. This is the law of nature, which no-
" thing can abrogate: they who have reſtricted
" it with ſo many civil laws, ſeem to have di-
" rected their view rather to the appearance of
" order, than to the felicity of the married
" ſtate, or the morals of the people. You ſee,
" my Sophy, we are not preaching a difficult
" doctrine to you; it only tends to render you
" miſtreſs of your own perſon, and to make

" us depend on you for the choice of your huſ-
" band.

" After we have given you our reaſons for
" leaving you at full liberty, it is proper we
" ſhould alſo take notice of yours for making a
" diſcreet uſe of it. Sophy, you are good-na-
" tured, and do not want ſenſe; you have a
" regard to integrity and true piety; you are
" poſſeſſed of the accompliſhments proper for a
" virtuous woman; neither is your perſon diſa-
" greeable: but you have no fortune; you have
" indeed thoſe goods which are moſt worthy of
" eſteem, but not thoſe which are moſt valued
" in the eye of the world. Do not therefore aſ-
" pire higher than you can attain; but regulate
" your ambition, not by your own judgment
" nor ours, but by public opinion. If the mat-
" ter in conſideration were no more than merit
" equal to your own, I know not what bounds
" I ſhould preſcribe to your expectations; but
" by no means would I have you raiſe them
" higher than your fortune, which you are to
" remember is very inconſiderable. Though a
" man worthy of your affection may not conſi-
" der this inequality as an obſtacle to marriage,
" you ought in that caſe to do what he will not
" do: Sophy ſhould imitate her mother, and
" enter only into a family that thinks itſelf ho-
" noured by her alliance. You have not be-
" held our opulence, you were born during our
" poverty, you have contributed to render it
" eaſy to us, and you have partaken of it with-
" out repining. Follow my advice, Sophy, do
" not ſeek for that wealth, which we bleſs hea-
" ven for taking from us; ſince we never taſted

" hap-

" happineſs, till we were diſincumbered of our
" riches.

" You are too lovely, Sophy, not to be agree-
" able to ſomebody; neither is your poverty ſo
" great, that you need be a burden to an ho-
" neſt man. You will be courted, and perhaps
" by people who are not deſerving of your per-
" ſon. Were they to exhibit themſelves in
" their real colours, you would ſet a proper va-
" lue on them, and would not be long deceived
" by their external magnificence. But although
" your judgment is very good, and you have
" ſome ſkill in merit, you want experience,
" and are ignorant how far it is poſſible for men
" to diſſemble. An artful impoſtor may ſtudy
" your taſte and inclinations, in order to ſeduce
" you, and may pretend to virtues to which he
" is an entire ſtranger. Such a man would
" ruin you, Sophy, before you perceived it,
" and you would not ſee your error, till it was
" paſt all remedy. The moſt dangerous of
" ſnares, and the only one that reaſon is inca-
" pable of avoiding, is that of your own paſſi-
" ons; ſhould you ever be ſo unhappy as to fall
" into it, you would ſee nothing but illuſions
" and chimeras; your eye would be faſcinated,
" your judgment confounded, your will cor-
" rupted, even your very error would be dear
" to you, and when you came to ſee it, you
" would not chuſe to leave it. It is to Sophy's
" reaſon, not to the inclinations of her heart,
" that we reſign her. So long as ſhe remains
" cool and deliberate, let her be her own judge;
" but whenever ſhe falls in love, let her put

" herſelf once more under the guidance of her " mother.

" I propoſe an agreement betwixt us, which " will convince you of our eſteem, and reſtore " the natural order. Parents are apt to chuſe " a huſband for their daughter, and conſult her " only for form ſake. This is the general cu- " ſtom: but we intend to behave in a very dif- " ferent manner; you ſhall chuſe, and we are " to be conſulted. Exert your right, Sophy; " exert it freely, but with diſcretion. The " ſpouſe that ſuits you, ought to be your choice, " not ours; but it is our buſineſs to judge, " whether you are miſtaken or not, in regard " to points of agreement, and whether, even " without knowing it, you are not acting " counter to your own deſign. Birth, eſtate, " rank, opinion, are not in the leaſt conſidera- " tion with us. Take an honeſt man, whoſe " perſon you approve, and whoſe temper ſuits " you, be he what he will in other reſpects, we " accept him for our ſon-in-law. His fortune " will always be conſiderable enough for us, if " he has the uſe of his arms, is an honeſt man, " and loves his family. His rank will be ſuf- " ficiently illuſtrious, if he ennobles it by vir- " tue. Were the whole world to condemn us, " what does it ſignify? We do not court the " public approbation; all we aim at is your hap- " pineſs."

Reader, I know not what effect ſuch a ſpeech would produce in the minds of girls educated after your manner. With regard to Sophy, ſhe cannot make a verbal anſwer. Shame and affection will obſtruct all utterance: but I am very

very certain it will be deeply engraved in her heart during the remainder of her life; and that if there be any dependence on human reſolution, it is on that which will follow this ſpeech, namely, to render herſelf worthy the eſteem of her parents.

But let us ſtate the caſe at the very worſt, and ſuppoſe her conſtitution to be ſo warm, as to render it inconvenient to wait any conſiderable time. I affirm that her judgment, her knowledge, her taſte and delicacy, but eſpecially the principles in which ſhe has been bred up from her infancy, will form ſuch a counterpoiſe to the impetuoſity of her deſires, as will be able to overcome, or at leaſt to reſiſt them a long time. She would rather undergo the ſevereſt torture, than afflict her parents, by marrying a worthleſs man, or by expoſing herſelf to the misfortunes of an unequal marriage. Even the liberty ſhe has received, only inſpires her with a new ſublimity of ſentiment, and renders her more ſcrupulous in regard to the choice of a huſband. Formed with the delicate texture of an Italian, and with the ſenſibility of an Engliſhwoman, ſhe has moreover the pride of a Spaniard, to reſtrain the emotions of her heart, and the warmth of her deſires; ſince even in looking out for a lover, ſhe is as difficult as the ladies of that nation, who do not eaſily meet with a perſon worthy of their affection.

It is not in every body's nature to feel that enthuſiaſtic warmth, with which the love of virtue is capable of inſpiring the ſoul; nor that elaſtic force it has within itſelf, whenever it is ſincerely deſirous of following the path of juſtice and honour. There are people, to whom every thing

thing grand and noble appears chimerical; and who have ſuch low and grovelling ideas, that they can never know how greatly even the folly of virtue is capable of influencing the human paſſions. You will ſay, I muſt never talk to thoſe people without examples; ſo much the worſe, ſhould they be ſo obſtinate as to deny them. Were I to tell them, that Sophia is not an imaginary being, that I have only given her a fictitious name, that her education, her manners, character, and figure, had a real exiſtence, and that her loſs is ſtill lamented by a worthy family, they would certainly look upon the whole as fabulous. But, after all, why ſhould this hinder me from concluding the hiſtory of a damſel who bore ſo ſtrong a reſemblance to Sophia, that this narrative might very well be adapted to her, without occaſioning the leaſt ſurpriſe? Whether it be conſidered as true or not, ſignifies but little; if you will, I have written a romance; but I have always explained my method, and proceeded regularly towards the end I have in view.

The young damſel, of the ſame complexion as that I have been attributing to Sophia, had moreover ſo great a conformity to her in every other reſpect, that ſhe might well deſerve this name, and I leave her in poſſeſſion of it. After the converſation I have already related, her father and mother, judging that lovers would not come to preſent themſelves in their rural retirement, ſent her to ſpend a winter in town, at an aunt's of her's, whom they appriſed of the reaſon of the journey. For the high-minded Sophia had a noble pride, which taught her to triumph

umph over her own inclinations; and however ſhe might ſtand in need of a huſband, ſhe would ſooner have died a maid, than have determined to go in ſearch of one.

Her aunt, deſirous of obliging the girl's parents, introduced her into company and entertainments, and brought her acquainted with ſeveral families: ſhe ſhewed her the world, or rather ſhe gave the world a ſight of her; for Sophia took very little ſatisfaction in all this noiſe and buſtle. Yet it was obſerved, that ſhe did not fly from the company of agreeable young men, who appeared decent and modeſt. Even in her reſerve ſhe had a particular manner of attracting their attention, which ſeemed to border pretty much upon coquetry; but after ſhe converſed with them two or three times, ſhe was tired of their company. This air of authority, by which ſhe ſeemed to accept of the homage of her lovers, was ſoon ſucceeded by a much humbler carriage, and a politeneſs far more diſcouraging. Ever upon her guard, ſhe did not give them any opportunity of doing her the leaſt ſervice; and this was telling them very plainly, that ſhe did not accept of their addreſſes.

Perſons of a tender diſpoſition are never fond of tumultuous pleaſures, or the vain deluding joys of thoſe who have no ſort of ſenſibility, but place all their happineſs in the perpetual agitation and hurry of life. Sophia, not finding what ſhe had been in purſuit of, and deſpairing to meet it, grew tired of the town. She was very fond of her parents; nothing could make amends for their abſence, nothing could make her loſe ſight of them, ſo that at length ſhe grew

im-

impatient, and came back to her father's before the ſtepulated time.

Scarce had ſhe reſumed her uſual employment at home, when it was obſerved, that although her occupations were ſtill the ſame, her temper was altered. She would be abſent in thought, impatient, penſive, and melancholy, nay, ſhe would hide herſelf ſometimes to give vent to her tears. At firſt her parents imagined ſhe was in love, and aſhamed to own it; they ſpoke to her about it, but ſhe denied the charge. She proteſted, ſhe had never ſeen any body that could make an impreſſion on her heart; and Sophia would not tell a lie.

In the mean time, this languiſhing diſpoſition increaſed every day, and her health began to impair. Her mother grew uneaſy at theſe ſymptoms, and reſolved to find out the cauſe of her illneſs. With this view ſhe took her aſide, and addreſſed her in the moſt pathetic language, and with the moſt endearing careſſes that maternal tenderneſs could poſſibly inſpire. "O, my child, whom I have born ſo long in my womb, and whom I inceſſantly bear in my heart, diſcloſe thy uneaſineſs to thy affectionate parent. What ſecrets are thoſe which a mother cannot know? Who ſympathiſes with thee in thy afflictions? Who partakes of them? Who is ready to relieve thee, but thy father and mother? Ah! my dear child, wouldſt thou have me die with grief for not knowing the cauſe of thine?"

Sophia, far from wanting to conceal her uneaſineſs from her mother, deſired nothing more than to have her a comfortreſs and confidante. But ſhame would not permit her to ſpeak, and her

her modeſty could find no language to deſcribe the indelicate ſituation of the firſt attack of ſenſual paſſion. Her bluſhes being a ſufficient demonſtration of the preſent criſis, her mother extorted from her, at laſt, an humble confeſſion of the cauſe of her uneaſineſs. Far from reprimanding her daughter, ſhe gave her all the comfort ſhe could, expreſſed her pity, and ſhed ſome tears; ſhe was too prudent a woman to condemn her for what was no crime, being an involuntary ſenſation, which her idea of virtue rendered more painful. But where was the reaſon for her ſubmitting to an evil for which there was ſo eaſy and lawful a remedy? Why did not ſhe make uſe of the liberty with which ſhe had been indulged? Why did not ſhe accept, why did not ſhe chuſe herſelf a huſband? Did not ſhe know that her fate was in her own hands, and whatever choice ſhe made, it would ſurely be confirmed, ſince ſhe could make none inconſiſtent with honour? She had been ſent up to town, where ſhe had not thought proper to abide; ſeveral matches had been propoſed to her, and ſhe had rejected them all. What then did ſhe wait for? What is it ſhe expected? How ſtrange a contradiction in her behaviour!

The anſwer was very plain. If nothing more were requiſite than a remedy againſt frailty, the choice would have ſoon been made; but a maſter for life is not ſo eaſy to fix upon, and ſince thoſe two choices cannot be ſeparated, it is preferable to wait; thus a damſel's youthful days often ſlide away, before ſhe is able to find a man with whom ſhe would chuſe to ſpend her days. This was the ſituation of Sophia: ſhe wanted a lover;

lover; but this lover was to be her huſband, and ſuch were the diſpoſitions which ſhe required in her's, that one was almoſt as difficult to find as the other. All thoſe young fellows who made ſo brilliant a figure, had no other relation that ſuited her taſte, but that of age; the other fitneſſes were all wanting; their ſuperficial underſtanding, their vanity, their nonſenſe, their immoral behaviour, their apiſh imitations, gave her an invincible diſlike to them all. She would fain have a man, and ſhe ſaw nothing but apes; ſhe was in ſearch of one that had a ſoul, and could find none.

How unfortunate am I? ſaid ſhe to her mother; I want an object of love, and can meet with none to pleaſe me. My heart rejects every one of thoſe whom my ſenſes approve. I ſee not one who does not excite, and at the ſame time repreſs my deſires; inclination without eſteem is never durable. Ah! this is not the place to find the man your Sophy wants! His excellent model is deeply engraven on her mind. She can love none but him; none but him can ſhe make happy; with him alone can ſhe partake of felicity. She had rather pine away, and ſtruggle inceſſantly with nature; nay, ſhe had rather die unhappy and free, than live in deſpair with a man whom ſhe could not love, and whom ſhe could only render unhappy: it were much better not to exiſt, than to be in a ſtate of ſuffering.

So ſurpriſed was her mother at this extraordinary ſpeech, that ſhe ſuſpected ſome myſtery in it. Sophia was neither affected nor extravagant. And yet how could ſo extraordinary a dele-

delecacy come into her head? She, who had been trained up from her infancy to ſuit herſelf to the people ſhe lived and converſed with, and to make a virtue of neceſſity? This idea of an amiable man, with which ſhe was ſo greatly ſmitten, and which ſhe ſo frequently repeated in every converſation, made her mother conjecture that this whim had ſome other foundation, which ſhe knew nothing of, and that Sophia had not unboſomed herſelf entirely. The hapleſs girl, labouring under her ſecret uneaſineſs, only wants to diſburden herſelf. The mother preſſes her; Sophy heſitates, and at length ſurrenders; then ſtepping out of the room without ſaying a word, ſhe comes back the next moment with a book in her hand. Pity your unhappy daughter; her fate is paſt all remedy; it is impoſſible for her tears ever to dry up: and would you know the cauſe? Why, there it is, ſaid ſhe, throwing the book on the table. The mother took it up, and opened it, and found it was the Adventures of Telemachus. At firſt ſhe could not comprehend a title of this myſterious affair; but, by dint of queſtions and obſcure anſwers, ſhe diſcovered at length, to her great ſurpriſe, as you may eaſily conceive, that her daughter was the rival of Eucharis.

Sophia was in love with Telemachus; ſhe loved him with a paſſion that was paſt all cure. As ſoon as her father and mother diſcovered her weakneſs, they laughed, and would fain reclaim her by reaſon. They were miſtaken, and reaſon was not altogether on their ſide; Sophia had alſo her reaſons, and knew how to ſet them in a proper light. How often did ſhe ſilence them,

by availing herſelf of their own arguments, and ſhewing them that they had committed all the miſchief, if there was any; that they had not trained her up for a man of the preſent times; that ſhe muſt neceſſarily either conform to her huſband's way of thinking, or make him comply with her's; that the former they had rendered impoſſible, by their manner of education, and the latter was exactly the thing ſhe wanted. Give me, ſaid ſhe, a man endowed with my maxims, or one into whoſe mind I may inſtil them, and I will take him for my huſband: but till you find ſuch a one, why do you condemn me? Rather pity my caſe, for I am unfortunate, but not deſtitute of reaſon. Is the heart made to obey the will? Did not my father himſelf ſay ſo? Is it my fault if I love an ideal being? I am not a dreamer; I want not a prince; I do not look for a Telemachus; I am ſenſible it is all romance, but fain would I have a perſon that reſembled him; and why ſhould not this perſon exiſt, ſince I exiſt; I who have a heart ſo ſimilar to his? No; let us not throw ſuch ſlander on humanity, as to think that an amiable and virtuous man is a mere chimera. He exiſts, he lives, perhaps he is in ſearch of me; he is looking out for one that has a ſoul, and is capable of loving him. But who is he? Where is he? I know not: he is not among thoſe I have already beheld; and to be ſure I ſhall never meet with any ſuch perſon. O mother! mother! why did you draw too lovely a picture of virtue? If I can love no other object but that, it is not I, but you that are to blame.

Shall I continue this melancholy narrative down

down to its cataſtrophe? Shall I mention the long debates that preceded it? Shall I repreſent an impatient mother changing her careſſes into ſeverity? Shall I exhibit a provoked father, forgetting his former engagements, and treating the moſt virtuous of all daughters as a fool and a madwoman? Shall I at length deſcribe the unfortunate victim, more attached than ever to her chimera, for which ſhe was more perſecuted than ever, moving with a ſlow pace towards death, and deſcending into her tomb at the very time they thought of dragging her to the altar? No; away with theſe melancholy objects. I have no occaſion to go ſo far in ſearch of a ſtriking example, to demonſtrate, that notwithſtanding the corrupt manners of the age, women are no more ſtrangers than men to that rapturous enthuſiaſm with which the idea of beauty and virtue fires the ſoul, and that there is nothing but may be atchieved by their ſex, as well as by ours, if we follow the directions of nature.

Here you will interrupt me to aſk whether it be nature that directs us to take ſo much trouble in checking our immoderate deſires? I anſwer in the negative; but, on the other hand, I muſt obſerve, that ſuch a number of immoderate deſires are not owing to nature. Now, whatever is not from nature is againſt her; and this I have proved a hundred times.

Let us reſtore Sophia to our Emilius; let us raiſe this lovely girl to life, in order to give her a leſs lively imagination, and a more happy deſtiny. Fain would I have ſketched an ordinary woman, but giving her too much ſublimity of ſentiment, I have diſturbed her brain, and be-

wildered myſelf. Let us return the way we came: Sophia is a good-natured girl, and her mind is of the ordinary frame; all the accompliſhments therefore ſhe has are owing to her education.

MY deſign at firſt was to inſert, in the preſent treatiſe, all that could be ſaid on the ſubject of education, leaving every body at liberty to ſelect what they thought moſt eligible, and beſt adapted to their purpoſe. I had formed a ſcheme to prepare a companion for Emilius from her cradle, to bring them up together, in order to make each other happy in wedlock. But when I came to reflect, I found, that to project thoſe marriages ſo early in life, betrayed a want of judgment, and that it was abſurd to train up two children for the matrimonial union, without knowing whether this union was agreeable to nature; that is, whether there were ſuch relations of fitneſs between them, as were neceſſary to form a junction of hearts. We ſhould take care not to confound that which is natural in the ſtate of ſolitude, with that which is natural in the ſtate of ſociety. In the former, all women are fit for all men, becauſe both ſexes as yet have only the original and common relations in which they all agree; in the latter, the fitneſs or agreement of each perſon being diſplayed by ſocial inſtitutions, and their minds having received their proper and determinate form, not from education only, but from the joint concurrence of education and nature, whether under

der a bad or a good regulation, it is impoſſible to match them properly, without introducing them to each other, in order to ſee whether they agree in every reſpect, or at leaſt to make ſuch a choice as ſhall include moſt of theſe fitneſſes or agreements.

The misfortune is, that while the ſocial ſtate diſplays the relations of agreement, it alſo produces a diſtinction of ranks, and thoſe two conſiderations are ſo different from each other, that the more you diſtinguiſh the conditions of people, the more you confound their characters. This is the ſource of diſproportioned marriages, and all the inconveniences attending them; whence it is obvious, by a neceſſary conſequence, that the farther you remove from the equality of conditions, the greater alteration you find in the natural ſentiment: in proportion to the diſtance between the higher and lower claſs, the matrimonial tie is relaxed; in proportion to the greater number of the opulent, the human ſpecies is leſs propagated. The maſter and the ſlave are no longer of the ſame family, they conſider nothing but their reſpective conditions.

Should you be deſirous to prevent every abuſe, and to encourage happy marriages, lay aſide all prejudice, forget all human inſtitutions, and conſult nothing but nature. Do not join a man and woman who agree with each other only in a particular ſtate or condition, and would ceaſe to have any relation or agreement were this condition to change: but let thoſe only be united in wedlock, who would ſuit or agree with each other, under every circumſtance and condition in life. Not that I pretend to ſay, that conven-

tional relations are indifferent in marriage; but I affirm, that the influence of natural relations is ſo ſuperior to the other, that it is this alone which decides the fate of humanity; and that there is ſuch an agreement of taſtes, humours, ſentiments, and tempers, as ſhould engage a prudent father, were he a prince, or a great monarch, to marry his ſon, without the leaſt heſitation, to the damſel that had all thoſe fitneſſes or agreements, were ſhe even ſprung from a baſe ignoble family, were ſhe even the daughter of a common executioner. Yes, I maintain it, that were all the misfortunes imaginable to fall upon the devoted heads of a loving couple, they would enjoy far greater happineſs in mixing their tears, than they would have taſted in the higheſt proſperity, had it been poiſoned by a diſunion of hearts.

Hence it is, that inſtead of rearing a ſpouſe, from her infancy, for my Emilius, I have ſtaid to know what kind of a help-mate would ſuit him. It is not I that determine the agreement, but nature; my buſineſs is to diſcover her choice. My buſineſs, I ſay, and not his father's; for when he intruſted me with the care of his ſon, he reſigned his place to me, and ſubſtituted my right to his own: I am the true father of Emilius; it is I that made him a man. I would have refuſed to be concerned in his education, had I not the power of marrying him according to his choice, that is, in conformity to mine. Nothing but the pleaſure ariſing from making a man happy, can pay for what it coſt to put him in a way of becoming ſo.

But I would not have you imagine, that I waited

waited till I could find Emilius' ſpouſe, and that it was I who put him upon this ſearch. This fictitious inquiry is only a pretence to bring him acquainted with the ſex, and to make him ſenſible of the value of the woman that was formed to be his conſort. Sophia was diſcovered ſome time ſince; perhaps Emilius has had a ſight of her; but he ſhall be acquainted with her at a proper time.

Though an inequality of conditions be not neceſſary for marriage, yet when this circumſtance co-incides with other agreements, it enhances their value: it cannot be ſet in competition with any of them ſingly, but, every thing elſe equal, it makes the ſcale preponderate.

No man, unleſs he be a crowned head, can look out for a wife in all parts of the world; for the prejudices he may not have himſelf, he will find in others; and ſuch a particular damſel, perhaps, would ſuit him extremely well, though he has no likelihood of obtaining her, or her father's conſent. Hence there are prudential maxims, by which the inquiries of every judicious parent ought to be limited. He ought not to be deſirous of procuring for his ſon a ſettlement ſuperior to his rank, for this may be out of his power. And even were it to depend entirely upon his own choice, he ought not to deſire it; for of what ſignification is rank and quality to a young man, at leaſt to mine? By climbing too high, he expoſes himſelf to the danger of a thouſand real evils, by which he may be tormented all his life. Nay, I affirm, that he ſhould not attempt to make a compenſation for goods of a different nature, for inſtance, nobility and money

ney, becauſe each of theſe does not ſo much enhance the value of the other, as it depreciates its own; and beſides, people can never agree about the common eſtimate; and laſtly, the preference claimed by each party, lays the foundation of diſcord between the two families, and oftentimes ſets the married couple themſelves at variance.

It is likewiſe a matter of great conſequence for the ſtate of matrimony, whether a man eſpouſes a woman above or beneath his rank. The former caſe is quite contrary, the latter more agreeable, to reaſon: as families are connected to ſociety only by their head or chief, the condition of the latter regulates that of the whole family. Whenever a perſon eſpouſes a woman of an inferior rank, he does not ſtoop himſelf, but he raiſes his conſort; on the contrary, by taking a wife from a ſuperior ſtation he debaſes her, without raiſing himſelf: hence, in the former caſe, there is an advantage without any inconveniency, and in the latter, an inconveniency without an advantage. Further, it is agreeable to nature, that woman ſhould be ſubject to man. Whenever therefore he marries a woman of an inferior condition, both the natural and civil order agree, and no inconveniency follows. But it is quite the reverſe, when a man marries above his rank; for he then reduces himſelf to the diſagreeable alternative, of hurting either his prerogative or his gratitude; either of being ungrateful, or of falling into contempt. Then the woman, pretending to the ſupreme command, will tyranniſe over her chief; and the maſter, reduced to a ſtate of ſervitude, will be

be at once the moſt ridiculous, and the moſt abject creature upon earth. Such are thoſe unhappy favourites, whom the Aſiatic monarchs dignify and torment with their alliance, and who, when they lie with their wives, are obliged, it is ſaid, to enter the bed at the feet.

Here I expect that many of my readers, recollecting what I have already obſerved, that woman has a natural capacity for governing man, will charge me with contradiction; yet they will find themſelves miſtaken. There is a very wide difference between uſurping the ſupreme command, and influencing the commander. The female empire is that of ſoftneſs, addreſs, and complacency; their orders are careſſes, their menaces tears. A woman ought to govern within the circle of her family, like a miniſter in a kingdom, by directing the head to iſſue out ſuch commands as ſhe thinks proper. In this ſenſe it is very certain, that thoſe families are beſt conducted in which the woman has moſt authority. But when ſhe is deaf to the voice of the chief, when ſhe would fain uſurp his right, and command in her own name, nothing but miſery, ſcandal, and diſhonour can enſue.

It remains then for him to chuſe among his equals, or his inferiors; and I am apt to think, there is ſome reſtriction to be made in regard to the latter; for it is difficult to find among the ſcum of the people, a woman capable of forming the happineſs of a man of honour. Not that the people of the loweſt claſs are more vicious than thoſe of the higheſt, but they have very few ideas of beauty and virtue, and the iniquity

of

of thoſe of the higher ſtates, makes the vulgar conſider even their vices as lawful.

Man, naturally ſpeaking, is not much uſed to reflect. This is an art, that like all others muſt be learned, and is even more difficult to acquire. I know only two claſſes that are really diſtinct in both ſexes; one of the thinking, the other of the unthinking people; a difference almoſt entirely owing to education. A man of the firſt of theſe ranks, ought not to marry into the ſecond; for the greateſt of ſocial bliſſes is wanting in his family, when, though he has a wife, he is obliged to think by himſelf. They who ſpend their whole lives in working for a livelihood, have no other idea but that of their labour or their intereſt, and their ſenſe and underſtanding ſeem to be ſeated in their hands. This ignorance however is no way prejudicial, but frequently conducive to probity and virtue; for it is but too common to explain away one's duties, by too much reflection, and to conclude with ſubſtituting an empty name, inſtead of the thing itſelf. Conſcience affords greater light than all the philoſophers, we have no occaſion to read Cicero's Officies, in order to learn to be honeſt; and perhaps the moſt virtuous woman living, does not know in what virtue conſiſts. But it is equally true, that the improvement of the mind is the only thing capable of rendering converſation agreeable; hence it is a melancholy circumſtance for a father, who likes the company of his wife and children, to be obliged to ſhut himſelf up in his room, becauſe he is not underſtood by any of the family.

Beſides, how ſhould a woman, unuſed to reflection,

ſlection, be capable of educating her children? how will ſhe be able to diſcern what is proper for them? how ſhall ſhe train them to virtues, to which ſhe herſelf is a ſtranger, or to any kind of merit, of which ſhe has no idea? She will only know how to ſoothe, or to menace them, to render them either inſolent or timorous; ſhe will either make them mannerly monkeys, or wild idle boys; but they never will ſhew any marks of good ſenſe, or behave as amiable children.

It is not therefore at all proper for a man of education, to eſpouſe a woman that has had none, and conſequently to marry into a claſs of people, where it is impoſſible to have any. But I had much rather have a plain ſimple girl, without education, than a young woman of learning and wit, who was to erect a literary tribunal in my houſe, and to preſide there herſelf in perſon. A witty woman is a ſcourge to her huſband, to her children, to her friends, her ſervants, and to all the world. Elated by the ſublimity of her genius, ſhe ſcorns to ſtoop to the duties of a woman, and is ſure to commence a man after the example of Mademoiſelle de l'Enclos. Abroad ſhe is ever ridiculed, and juſtly criticiſed; which is the ſure conſequence of acting out of character, and of being unqualified for the ſtation ſhe has aſſumed. Your great female geniuſes impoſe only upon fools. Nobody is ignorant of the artiſt, or of the friend, who aſſiſts them with his pencil or his pen, in poliſhing their performances. All the world knows the diſcreet man of letters, who dictates their oracles to them in private. So mean an artifice is unworthy a woman

man of ſpirit; were ſhe even poſſeſſed of real abilities, ſuch a pretenſion would only debaſe her. Her dignity is to be private; her glory to have the eſteem of her huſband; her pleaſure to contribute to the happineſs of her family. Reader, I appeal to yourſelf; be ſincere. Which would you eſteem the moſt, and approach with the greateſt reverence, a woman, whom, upon entering her apartment, you found employed in the proper occupations of her ſex, in her domeſtic concerns, with her needle in her hand, and mending or making her childrens apparel; or a female genius, ſcribbling of verſes on her toilette, and ſurrounded with pamphlets of all ſorts? Every young lady that pretended to literature, would continue a maid all her life, were there none but men of ſenſe in the world:

Quæris cur nolim te ducere, Galla? diſerta es *.

Next to theſe conſiderations, comes that of the perſon; it is the firſt thing that makes an impreſſion, and the laſt that ought to be regarded; yet it is not to be entirely excluded from the account. A great beauty is, in my opinion, what one ought rather to avoid, than ſeek in marriage. Beauty ſoon fades by uſe; at the end of ſix weeks it is of no value at all to the poſſeſſor; yet while it laſts, it is productive of uneaſineſs and trouble. Unleſs a beautiful woman is an angel, her huſband muſt be a very unhappy man; and were ſhe even poſſeſſed of angelic virtues, how can ſhe prevent him from being inceſſant-

* Galla, you aſk why I do not chuſe to marry you? Becauſe ou talk too much. *Mart.*

ceſſantly encompaſſed with enemies? If extreme deformity were not diſguſtful to nature, I ſhould prefer it to exceſſive beauty; for, in a very little time, neither of them being much minded by the huſband, beauty becomes an inconveniency, and deformity an advantage. But a ſhocking deformity is one of the greateſt misfortunes that can happen to a man; the diſguſt, inſtead of wearing out, continually increaſes; and is converted at length into hatred. Such a marriage is a hell upon earth; and a man and woman had better be dead than united in that manner.

In all things, not even excepting beauty, be content with mediocrity. An agreeable figure, which inſpires no love but benevolence, deſerves the preference: ſuch a form is no way prejudicial to the huſband; and the conveniency attending it, redounds to their mutual advantage. The graceful qualities do not fade like beauty; they are long lived, and continually recruiting: a woman of virtue, and of a pleaſing behaviour, will be as acceptable to her huſband, after a marriage of thirty years, as the very firſt day.

Theſe were the reflections which determined my choice in favour of Sophia. Natures's favourite, as well as he, ſhe is formed rather for him than for any other perſon: ſhe is the woman fit for ſuch a man. She is his equal by birth and merit, his inferior in fortune. Her perſon does not charm you at firſt ſight, but every day ſhe acquires new graces. Her chief accompliſhment operates only by degrees, ſhe does not diſplay it but in private converſe, and her huſband will be more ſenſible of it than any body living. Her education has been neither over

delicate nor neglected, ſhe has taſte without ſtudy, abilities without art, judgment without learning. She is void of knowledge, but her mind is well prepared to receive it; it is a ſoil that has been properly manured, and only waits for ſowing the grain, to produce good fruit. She never read any other book but Barreme *, and Telemachus, who accidentally fell into her hands: but is it poſſible for a damſel, capable of conceiving a paſſion for Telemachus, to have an inſenſible heart, or an indelicate mind? O lovely ignorant fair! happy the man whom heaven has deſigned to inſtruct her! ſhe will not be her huſband's tutor, but his diſciple; inſtead of deſiring to ſubject him to her taſte and inclination, ſhe will enter into his. Such a wife will be better and more ſuitable by far to him, than if her head were filled with learned lumber; he will have the pleaſure of teaching her every thing himſelf. It is now time they ſhould ſee one another; let us endeavour to bring them together.

Penſive and melancholy, we ſet out from Paris. That ſeat of noiſe and nonſenſe could not be our centre. Emilius turns a ſcornful eye towards that great city, and ſays with ſome emotion; Alas! how many days have I loſt in this idle inquiry? the idol of my heart does not reſide there: and this, my friend, you know extremely well; but my time coſts you nothing, and you do not feel my ſufferings. I looked at him

* [Francis Barreme was a famous accountant; he is the author of ſeveral treatiſes on arithmetic, which are greatly eſteemed by the French. He died at Paris in 1703.]

him with ſome attention, and calmly replied: Emilius, do you really believe what you ſay? Inſtantly he flung himſelf about my neck, quite confuſed, and claſped me in his arms, without ſaying a word. This is always his method of anſwering when he is in the wrong.

We are now entered upon our expedition, like true knights-errant; not indeed in ſearch of adventures, but, on the contrary, endeavouring to avoid them, by retiring from Paris: yet we imitate the unequal progreſs of thoſe wandering heroes, ſometimes by advancing with a quick motion, and ſometimes by creeping on with a ſlow gentle pace. By tracing my method, the reader will have entered into the ſpirit of it: for I do not imagine he will be ſo prejudiſed in favour of the reigning cuſtoms, as to ſuppoſe both my companion and myſelf pent up and aſleep in a poſt-chaiſe, drawn with great velocity, without making any obſervation on the country, rendering of no value to us the interval from our departure, and in the celerity of our motion loſing time merely in order to ſave it.

People ſay, that life is ſhort, and I perceive that they endeavour to render it ſo. Not knowing how to employ their hours, they complain of the rapidity of their courſe, and yet I find that time lies heavy upon their hands. Their heads being always filled with the object to which they are tending, with regret they behold the intermediate ſpace: this man would be glad to-morrow were come, another wiſhes for next month, another for ten years hence; nobody chuſes to live to-day, not one is content with the preſent minute, they all find its pace too

flow. When they complain, therefore, that time runs on with too rapid a motion, they are guilty of an untruth; they would willingly have it in their power to increaſe its rapidity. They would be glad to employ their fortune in waſting away their whole life; and perhaps there is not one of them who would not reduce his years to a few hours, could he but at pleaſure annihilate thoſe that are a burden to him, and gratify his impatience, by obliterating thoſe that ſeparate him from a deſired moment. Such a man conſumes one half of his life in driving from Paris to Verſailles, from Verſailles to Paris, from town to country, and from country to town, and from one quarter of the town to another, who would be very much puzzled to know what he ſhould do with himſelf, had he not found out this ſecret of killing time; who neglects his affairs at home, in order to cut out buſineſs for himſelf abroad; who fancies he gains the overplus of time which he ſpends in this manner, and which he would not know otherwiſe how to employ; or elſe who hurries away merely for the pleaſure of the motion, and comes up poſt to town, only to return poſt into the country. Mortals, will you never ceaſe to calumniate nature? why do you complain of the brevity of life, ſince it is not yet ſhort enough to anſwer your wiſhes? were there but one among you all, who knew how to be ſo temperate in his deſires, as never to wiſh that his hours would paſs with greater rapidity, ſuch a man would never think the time too ſhort. To live and to enjoy, would be to him the ſame thing; and

were

were he to die young, he would depart this life content with the fulneſs of his days.

Were my method of education to be attended with no other advantage than this, it would deſerve the preference to any other. I have not trained Emilius either to deſire or to wait, but to enjoy; and whenever he carries his deſires beyond the preſent moment, his ardor is not ſo impetuous, as to be diſturbed with the ſlow progreſſion of time. He not only will enjoy the pleaſure of deſiring, but likewiſe that of moving towards the deſired object; and his paſſions are always ſo moderate, that he is more eaſy, in his preſent ſituation, than anxious about any future ſettlement.

We do not therefore proceed on our journey like couriers, but as travellers. We not only think of the two extremes of our journey, but likewiſe of the intermediate ſpace. Even the journey itſelf affords us pleaſure. We do not perform it in a gloomy manner, impriſoned as it were in a cloſe cage; nor do we travel with the luxury and indolence of women. We do not deprive ourſelves of the freſh air, nor of the proſpect of the ſeveral objects around us, nor of the conveniency of contemplating them at our eaſe whenever we have a mind. Emilius never was in a poſt-chaiſe in his life, he ſeldom rides poſt, unleſs he has buſineſs that requires expedition. But what buſineſs can he have, to be in ſo great a hurry? none but that of enjoying life. Shall I add that of doing good, when in his power? no, for this is alſo enjoying life.

I apprehend but one manner of travelling more agreeable than that of riding on horſe-

back; namely, walking. You ſet out at your own time, you ſtop whenever you pleaſe, you uſe as much and as little exerciſe as you have a mind. You ſurvey the country; you turn to the right and to the left; you examine every thing that pleaſes your eye; and you ſtop at every point of view. If you ſee a river, you ſkirt along it; if a thicket, you refreſh yourſelf under a ſhade; if a grotto, you viſit it; if a quarry, you inquire into the minerals. Wherever you have fancy, you ſit down and reſt; there you tarry as long as you pleaſe, and when you are refreſhed, you depart. You are not confined to horſes, nor poſtilions. You have no occaſion to chuſe turnpike-roads; you jog on wherever you can find a foot-way; you ſee all that a traveller is able to ſee; you are dependent on yourſelf only, and you enjoy all the liberty a man is capable of enjoying. Should you be catched in bad weather, and tired of being ſo long in a loneſome place, then you may take horſe. If you are fatigued———but Emilius is never fatigued: he is ſtrong and robuſt, and what ſhould fatigue him? he is not at all in a hurry. If he tarries in a place, how can he be tired, when he always carries ſome amuſement about with him? he ſteps into a tradeſman's ſhop, and goes to work; he exerciſes his arms, while his feet are taking reſt.

To travel on foot, is following the example of Thales, Plato, and Pythagoras. I cannot conceive how a philoſopher ever reſolved to travel otherwiſe, or to deprive himſelf of the ſurvey of thoſe riches, which he tramples under his feet, and which the earth exhibits to his view with ſuch

ſuch bounty and profuſion. If you were fond of agriculture, ſhould not you be glad to be acquainted with the particular produce of the countries you traverſe, and of their manner of tilling the land? if you had a taſte for natural hiſtory, how could you paſs through a ſoil without examining it, or climb up a rock without breaking a bit off, or travel over mountains without looking for plants, or through a ſtony country without ſearching for foſſils: your modern philoſophers ſtudy natural hiſtory in their cabinets; they have their cockle-ſhells and other nick-knacks; they know the names of many things, but have no idea of nature. Emilius has a cabinet much better furniſhed than that of crowned heads; it is the whole globe. Here every thing is in its right place: the naturaliſt who looks after it, has ranged the ſeveral objects in the moſt elegant order; d'Aubenton could not be more exact.

How many different ſorts of pleaſure do we attain by that agreeable manner of travelling? without reckoning the improvement of health, and cheerfulneſs of temper, I have obſerved, that people who travel in good eaſy carriages, are either gloomy and penſive, or fretful and peeviſh in their diſpoſition; whereas a foot traveller is always gay and merry, and content with every thing. How great his ſatisfaction, when he comes to the end of his day's journey! with what appetite does he feaſt on a coarſe repaſt! with what pleaſure does he indulge himſelf at table! How ſoundly does he ſleep in a bad bed! When you want only to get to your journey's end,

end, you may take a poſt-chaiſe; but if you deſign to travel, I would adviſe you to go on foot.

If Sophia is not forgot, before we have advanced fifty leagues in the manner abovementioned, either I muſt be very unſkilful in my profeſſion, or Emilius very incurious; for, with ſo much elementary knowledge, it is hard but he ſhould be tempted to enrich his ſtock. Our curioſity riſes only in proportion to our inſtruction; Emilius knows juſt enough to deſire to learn.

In the mean time, one object draws on another, and we are ſtill advancing. At our firſt ſetting out, I declared that we were entering on a long journey, and had a very good pretence for it; upon quitting Paris, we were to go in ſearch of a wife, to ſome diſtant part of the country.

After we had been out a few days, we wandered over hills and dales, and at length were ſo bewildered, as not to be able to find our road. That did not ſignify much; all roads are good enough for us, provided we arrive at our journey's end; but it is neceſſary to put up at ſome place of refreſhment, when hunger preſſes. Luckily we met with a peaſant, who conducted us to his cottage, where, with a very good appetite, we feaſted on his homely entertainment. Seeing us ſo greatly fatigued, and ſo very hungry, he ſaid, If Providence had been ſo kind as to conduct you to the other ſide of the hill, you would have been better entertained.——— You would have met with peace and plenty— Such a charitable family——Such good people: not that they have a better heart than myſelf; but

but they have more ſubſtance; it is reported that formerly they were a great deal richer than they are at preſent;———thank God they do not want, and the whole country feels the benefit of their ſuperfluity.

At the mentioning of the words *good people*, Emilius was highly delighted. My friend, ſaid he, looking at me in the face, let us direct our ſteps towards that houſe, the owners of which have the bleſſings of all the neighbourhood; I ſhould be overjoyed to ſee them, perhaps they will be pleaſed to ſee us too. I am ſure they will give us a kind reception; if they will be of our party, we will be of theirs.

After we had been directed to the houſe, we ſet out, and wandered ſome time in the woods: a violent rain ſurpriſed us by the way, and retarded without ſtopping us. At length we found the road again, and towards evening we reached the houſe. It was a plain country ſeat, ſituated in the midſt of a hamlet, where it made ſome appearance; we knocked at the door, and told the ſervant that we had loſt our way, and were in danger of being benighted, therefore ſhould be obliged to the maſter of that houſe for a night's accommodation. We were introduced to the gentleman, who aſked us a few queſtions in a very polite manner: without acquainting him with the motive of our journey, we told him the occaſion of our coming that way. The gentleman ſtill retained the ſagacity uſual to men of fortune, by which they quickly diſcern the quality of perſons by their outward deportment: thoſe who have moved in the upper ſphere of life, are ſeldom miſtaken in this branch of know-

knowledge; and upon the ſtrength of this paſsport we were admitted.

We were ſhewn into a very ſmall, but neat convenient apartment, where a fire was lighted immediately, and we found linen, cloaths, and every thing we wanted. What! ſays Emilius, quite ſurpriſed, one would imagine they expected us. Indeed the peaſant was much in the right. What care, what goodneſs, what foreſight! and for ſtrangers! one would think that we lived in Homer's time. Take notice of this, ſaid I to him, but do not be ſurpriſed; whereever ſtrangers ſeldom reſort, they are welcome; nothing renders a place more hoſpitable, than the infrequent need of that virtue: it is the multitude of gueſts that deſtroys hoſpitality. In Homer's days, people ſeldom went abroad, for which reaſon travellers every where met with a kind reception. We perhaps are the only paſſengers that have appeared here this year. It does not ſignify, replies Emilius; even this is a circumſtance in their praiſe, to know how to do without company, and yet to give their gueſts a cordial reception.

As ſoon as we had dried our cloaths, and put ourſelves to right, we waited again on the maſter of the houſe: he preſented us to his wife, who received us not only with politeneſs, but with great good nature. The honour of her firſt glance was conferred on Emilius. A mother in her ſituation ſeldom beholds a young man enter her roof, without expreſſing ſome inquietude, or at leaſt curioſity.

Supper was forwarded upon our account. Entering the parlour, we perceived five covers; we

we ſat down, and found one chair empty. A young damſel comes in, makes a low curteſy, and takes her place modeſtly, without ſaying a word. Emilius, intent upon appeaſing his hunger, and giving anſwers, ſalutes her, talks, and eats away. The main object of his expedition is as remote from his thoughts, as he thinks himſelf diſtant from his journey's end. The converſation turns on the wandering of our travellers. Sir, ſaid the maſter of the houſe to him, you have the appearance of a diſcreet, amiable youth; and this puts me in mind, that you and your governor are arrived hither, wet and tired, like Telemachus and Mentor in the iſland of Calypſo. It is true, anſwers Emilius, we have met here with Calypſo's hoſpitality; and with the charms of Eucharis, added his Mentor. But Emilius had read only the Odyſſey, and not Telemachus; therefore he knows nothing of Eucharis. As for the young damſel, a roſy bluſh immediately ſpread itſelf over her cheeks, at the ſame time ſhe caſt her eyes down upon her plate, and ſeemed almoſt afraid to draw her breath. The mother obſerving her confuſion, beckoned to the father, who inſtantly changed the converſation. Talking about his ſolitude, he inſenſibly fell into a recital of the events by which he was led into it, of the misfortunes of his former life, the conſtancy of his ſpouſe, the conſolations they had received from their mutual union, the ſweet and peaceful life they had led in their retreat, and all without mentioning a word about the daughter; the whole made a moſt agreeable narrative, which it was impoſſible to hear without being affected

At

At length, at that part of the ſtory where the beſt of men took ſuch a pleaſure in expatiating on the attachment of the worthieſt of women, our young traveller, quite beſide himſelf, ſeized the huſband by the hand, and graſped it faſt in his; then taking the wife alſo by the hand, he leaned towards her in a tranſport of joy, and bedewed her with his tears. The ingenious ſenſibility of the youth charmed all the company; but the damſel, more affected than any body elſe with this teſtimony of his good nature, imagined ſhe beheld Telemachus afflicted for the misfortunes of Philoctetes. She caſt a ſide-glance on him to ſurvey his perſon: and ſhe obſerved nothing to oppoſe the compariſon. His eaſy mien diſplayed a modeſt freedom, and his manners a ſenſible vivacity; the tenderneſs of his heart ſoftened his looks, and gave a more affecting air to his countenance; the young damſel ſeeing him weep, was ready to intermix her tears with his. Tho' ſhe had ſo good a pretence to indulge her inclination, yet ſhe was reſtrained by a ſecret baſhfulneſs; ſhe even condemned herſelf for the tears which were juſt ready to ſtart from her eyes, as if there could be any harm in grieving for the misfortunes of her family.

The mother, who from the time they ſat down to ſupper had an eye upon her daughter, perceived her uneaſineſs; and in order to releaſe her from it, ſent her out upon ſome errand. A minute or two after this, the damſel returned, but ſo greatly diſcompoſed, that the whole company eaſily perceived it. Her mother ſpoke to her in a very gentle tone, and ſaid, Sophia, make yourſelf eaſy; will you never ceaſe

ceaſe to bewail the misfortunes of your parents? You, who ſo often have conſoled them under their afflictions, do not ſhew yourſelf ſo diſconſolate.

Upon hearing the name of Sophia, you would have ſeen Emilius leap for joy. Struck with the ſound of the beloved name, he ſtarted, as it were, out of a dream, and caſt a wiſhful eye on the girl dignified with ſo great a title. Sophia! O Sophia! Is it you, in ſearch of whom my heart has been wandering? Is it you my heart adores? He views, he ſurveys her with a kind of fear and diffidence. He does not find her to be the very ſame figure he had formed to his imagination; but he is dubious whether the picture before him be preferable to that or not. He examines every feature, obſerves every movement and geſture, and finds a thouſand confuſed ſignifications for each; he would give his very ſoul, could he make her utter but a ſingle word. He then caſt his eye towards me, quite diſturbed and confuſed; with piercing looks he aſked me a thouſand queſtions, and made me as many reproaches. He ſeemed to ſay to me at each glance; Direct me, while it is yet time: if my heart ſurrenders, and I am miſtaken, it is impoſſible for me ever to recover it.

Nobody has leſs art and diſguiſe than Emilius. And how ſhould he be able to diſguiſe his ſentiments, under the greateſt uneaſineſs he ever felt in his life, in company with four people who had their eyes fixed upon him; while the perſon who appeared to be the moſt abſent, was in reality the moſt attentive to his looks? His preſent confuſion did not eſcape the penetrating eyes of Sophia; ſhe plainly ſaw that ſhe had

been the cauſe of this inquietude; ſhe perceived alſo, that this uneaſineſs could not as yet be called love. But what did that ſignify? She was the object of his thoughts, and that is enough; it will be her fault if he thinks of her long with impunity.

Mothers can ſee as well as their daughters, and have more experience. Sophia's mother ſmiled at the ſucceſs of our projects. She ſaw into the hearts of the young couple; ſhe perceived it was time to fix the affections of the new Telemachus: in ſhort, ſhe made her daughter ſpeak. Sophia, with all her native ſweetneſs, anſwered in a trembling tone, which only made the deeper impreſſion. At the very firſt ſound, Emilius ſurrendered: it is Sophia; he has no longer any doubt of it. And were it not her, it would be too late to retract.

Then it was that the irreſiſtible charms of that heavenly perſon ruſhed like a torrent, and overpowered Emilius's heart: then did he begin to ſuck in the delicious poiſon, which lulled his reaſon aſleep. He ſaid not a word more, he anſwered no more; he ſaw, he heard nothing but Sophia. If ſhe ſpoke, he was all attention; if ſhe caſt down her eyes, he did the ſame; if ſhe fetched her breath, he ſighed; and upon the whole, he ſeemed to be animated with the ſoul of Sophia. How greatly is he changed within a few minutes! It is no longer Sophia's turn to tremble, but Emilius's. Farewell liberty and open freedom. Confuſed, embarraſſed, afraid, he no longer dares to look about him, leſt he ſhould meet with the looks of the company. Aſhamed at having laid himſelf ſo open, he would be

be glad to be invisible to all the world, that he might admire her at his leisure. Sophia, on the contrary, recovers her spirits, upon seeing the trepidation of Emilius: she perceives her triumph, and enjoys it.

Nol mostra gia, benche in suo cor ne rida *.

She has not changed countenance; but notwithstanding her modest mien, and downcast eye, her tender breast beats with joy, and tells her that she has found her Telemachus.

As I am entering here into an ingenuous, and perhaps too simple narrative of their innocent loves, this detail may be regarded by some as trifling, and unworthy of notice. But they who should pass such a judgment, will find themselves mistaken. They do not sufficiently consider the influence which the first connection between man and woman hath over the remainder of their lives. They do not perceive that an impression, so strong and so lively as that of love, is productive of a long chain of effects, which pass unobserved in a course of years, and nevertheless continue to operate till the day of their deaths. The common treatises on education give us a great many tedious pedantic discourses concerning the chimerical duties of children; but not a word about that part of education, of all others the most difficult, and most important; namely, the critical transition from infancy to the state of manhood. Could I render these essays in any manner useful to the pub-

* She does not shew it, though she laughs in her heart.

lic, it would be chiefly in having enlarged upon that eſſential part, omitted by all other writers, without being diſcouraged from this undertaking by a falſe delicacy, or deterred by the difficulties of language. If I have ſaid what is proper to be done, I have ſaid what I ought; it is of very little importance to me, whether it be conſidered as a romance. Human nature, indeed, is a fine ſubject of romance. If this ſubject is to be found only in the preſent compoſition, is that my fault? It ſhould be the hiſtory of my own ſpecies; it is you that ſpoil it; it is you that turn it into a romance.

Another conſideration that corroborates the former, is, that we are not treating of a youth, who from his infancy has been a prey to fear, avarice, envy, pride, and to every paſſion whoſe agency is made uſe of in the ordinary educations; but of a youth who never before was ſmitten with love, and indeed never felt any kind of paſſion; and that this paſſion, perhaps the only one with which he will be ſtrongly affected during his whole life, completes his character. His manner of thinking, his ſentiments, his taſtes, will be fixed by a laſting inclination, and acquire an unalterable conſiſtency.

The reader may eaſily imagine, that, after ſuch an adventure, Emilius and I ſhall not ſpend the whole night in ſleep. So then I ſhall ſay, Is the ſimilarity of a name to have ſo great a power and influence over a man of ſenſe? is there only one Sophia in the world? do they all reſemble each other in mind as in name? are all the Sophia's you meet with to be yours? are you ſuch a fool as fall in love with a ſtranger,

ger, whom you never ſaw before, and to whom you never ſpoke a word? Stay, young man, examine, and obſerve: you do not know where you are at preſent; to hear you talk, one would imagine you were in your own houſe.

But this is not the time for giving inſtructions; and theſe indeed are not made to be regarded; they only contribute to ſtrengthen the intereſt of Sophia, by exciting the youth to juſtify his paſſion. This ſimilitude of names, this fortuitous meeting, and even my reſervedneſs, do but irritate his vivacity; already does Sophia appear ſo lovely, ſo eſtimable in his eye, that he is certain of making me approve of his affection.

The next morning I had ſome notion that Emilius, notwithſtanding the roughneſs of his travelling equipage, would endeavour to adjuſt himſelf with a little more than ordinary care. Accordingly he did not fail; but I could not help laughing at his eagerneſs to make uſe of the gentleman's linen. I ſaw into his deſign, and with pleaſure perceived, that, by the reſtitution and exchange of apparel, he intended to eſtabliſh a kind of correſpondence with the family.

I likewiſe expected to find Sophia ſomewhat better arrayed than the preceding day: but here I found myſelf miſtaken. Vulgar coquettry is deſigned for perſons in whoſe eye a woman intends only to be agreeable. That of true love is more refined; it has far different pretenſions. Sophia was dreſſed more ſimply, and even more negligently than the preceding day, yet with all the neatneſs imaginable. I can ſee no marks of co-

quettry in this careleſs apparel, but as it ſeems to apply affectation. She is ſenſible that a ſtudied dreſs denotes an intention to pleaſe; but ſhe is ignorant that the intention is alſo diſcloſed by a more negligent apparel; it ſhews that ſhe is not ſatisfied with endeavouring to pleaſe by borrowed embelliſhments, but that ſhe is alſo ambitious to captivate by the native beauty of her perſon. But how indifferent is it to a lover, in what manner the fair one is decorated, if he can but perceive that ſhe deigns to make him the object of her thoughts? Sophia having now eſtabliſhed her empire, is not content that Emilius' eyes are dazzled with admiring her charms, ſhe fain would engage his heart in the ſame contemplation; it is not enough for her that he beholds, ſhe would likewiſe have him ſuppoſe thoſe perfections. Has he not ſeen enough, to be obliged to gueſs at the reſt?

It is not to be ſuppoſed, that, during the converſation between Emilius and me, Sophia and her mother were altogether mute. The daughter has been prevailed upon to make ſome confeſſions, and the mother has given her ſome uſeful inſtructions. The next morning they came fully prepared for a ſecond interview. It is not above twelve hours ſince our young people firſt beheld each other; they have not, as yet, interchanged a word, and yet it is evident there is a mutual communication of ſentiments. Their manner of accoſting is not familiar, but confuſed and timid; they utter not a ſyllable; they fix their eyes on the ground, as if they were afraid their looks ſhould meet; this ſhews how well they underſtand each other; they already perceive

perceive the neceſſity of being myſterious, before they have declared their minds. At our departure, we deſired they would permit us to make them another viſit, when we returned the things which they were ſo complaiſant as to lend us. Emilius' lips aſked this permiſſion of the father and mother, while his eager eyes turned towards the daughter, and made a much warmer application to her for the ſame favour. Sophia ſaid not a word, and made no ſign; ſhe ſeemed to have loſt both her ſight and hearing, but over her cheeks was inſtantly diffuſed a modeſt bluſh, which gave a far more intelligible anſwer than that of her parents.

We were permitted to return, without being invited to ſtay. This was a very proper behaviour; they afforded ſhelter to travellers diſtreſſed for a night's accommodation; but it was not decent that a lover ſhould lie under the ſame roof with his miſtreſs.

No ſooner were we departed from that beloved manſion, than Emilius began to think of looking out for a lodging ſomewhere in the neighbourhood: already does the very next cottage appear to him immenſely diſtant. Fain would he lie in the dry ditch belonging to the caſtle. "Giddy youth!" ſaid I to him, in a compaſſionate tone, "to be thus hurried away by the "impetuoſity of your paſſion! Have you loſt "ſight of the rules of decency and right reaſon? "Poor Emilius! you fancy yourſelf in love, and "yet you would diſgrace your miſtreſs! What "would the world ſay of her, when it came to "be known, that a young man, who had been "lately entertained at her father's, has taken

"up

" up his reſidence in the neighbourhood? You " ſay you love her! If ſo, does it become you " to injure her reputation? Is this a proper re- " turn for the hoſpitality you received from her " parents? Will you bring ſhame on her, from " whom you expect your happineſs?" " Alas!" anſwered he, with great vivacity, " what occa- " ſion have I to mind the idle diſcourſes of men, " and their groundleſs ſuſpicions? Did not you " yourſelf teach me to deſpiſe them! Who can " tell better than I, how greatly I honour So- " phia, and how deſirous I am to ſhew her my " ſincereſt reſpects? My attachment will reflect " no diſgrace, it will reflect glory on her un- " ſpotted name; it will be worthy of her virtue. " If wherever I go, my heart is ready to pay her " the tribute of reſpect and ſubmiſſion due to " her merit, in what can I be ſaid to give her " offence?" " Dear Emilius," replied I with a tender embrace, " you reaſon in your own fa- " vour; but you muſt alſo learn to reaſon in her " behalf. There is no compariſon between the " honour of the two ſexes; they are directed by " quite different principles. Theſe are equally " ſolid and rational, being equally founded in " nature; for the ſame virtue which enables " you to deſpiſe human obloquy, as it affects " yourſelf, obliges you to regard it, as it con- " cerns your miſtreſs. Your honour is ſeated " in your own breaſt, her's depends on opinion. " To neglect her's, would be prejudiſing your " own; and you would not do juſtice to your- " ſelf, were an injury done to her through your " fault."

Then I explained to him the reaſon of theſe differences,

differences, and made him ſenſible how unjuſt and abſurd it would be to diſregard them. I aſked who told him that he was to be married to Sophia, a perſon to whoſe ſentiments he was a ſtranger, whoſe affections or whoſe parents were perhaps under a prior engagement, whom he himſelf did not know, and who very probably had none of thoſe conformities of diſpoſition that are adapted to give happineſs to the marriage ſtate? Was he ignorant that the leaſt ſcandal is an indelible ſtain to a young woman; a ſtain, which even her marriage with the perſon who cauſed it cannot efface? Would a man of any ſenſibility chuſe to ruin the girl he loves? Would a man of any honour condemn an unfortunate man to endleſs tears, only for having had the misfortune to be agreeable in his eye?

The youth alarmed with the conſequences which I ſet before him, and ready upon all occaſions to run into extremes, began now to think that he could never be at a ſufficient diſtance from Sophia. He therefore redoubled his pace, in order to accelerate his flight; he looked round to ſee whether there was no body liſtening; he would ſacrifice his happineſs, his life, nay, a thouſand lives, to the honour of her whom he adores; he would much rather be baniſhed for ever from her ſight, than give her the leaſt diſpleaſure. This is the firſt fruit of the care I took, during the whole courſe of his education, to form his heart to the ſoft impreſſions of love.

Our buſineſs now was to find an habitation at a proper diſtance from Sophia. Upon making a diligent inquiry, we were informed of a town about two leagues from thence. Pleaſed with this

this intelligence, we determined to ſeek out for a lodging in that town, rather than to reſide in any of the neighbouring villages, where our preſence might give umbrage. Here, at length, the new lover arrived, his heart tranſported with love, hope, and joy, and elevated with the ſublimeſt ſentiments of honour. Thus, by gradually enabling him, under the impulſe of a growing paſſion, to tread in the path of virtue, I inſenſibly determined his other propenſities in the ſame direction.

I perceive I am drawing near the expiration of my term. All the chief difficulties are overcome, the great obſtacles are ſurmounted; there remains nothing farther for me, now, than not to ſpoil my work, by being in too great a hurry to come to a concluſion. Under the uncertainty of human life, let us chiefly avoid the pretended wiſdom of ſacrificing the preſent enjoyment to future expectations; this is oftentimes foregoing a reality for the ſake of a chimera. Let us promote the happineſs of man in every ſtage of life, leſt, after having beſtowed great pains on his education, he ſhould be ſnatched away by death, before he has taſted of pleaſure, Now, if there be really a time for enjoying life, it is certainly towards the latter part of youth, when both the intellectual and corporeal faculties are in their greateſt vigour, and man having reached the middle of his courſe, has a better view of the two extremities, which render him ſenſible of the brevity of life. If young people are ſo imprudent as to be often deceived, it is not owing to their deſire of enjoyment, but to their ſeeking for it where it is not to be found; and to their being ſo extremely

tremely busy about a miserable futurity, that they have not time to make use of the present moment.

Consider my Emilius, past the age of twenty, perfectly sound in body and mind, strong, robust, active, alert, endued with good sense, good nature, and humanity; prudent in his conduct, accurate in his taste, fond of the beautiful, benevolent in his disposition, free from the tyranny of tempestuous passions, and from the yoke of opinion, but subject to the law of wisdom, and docile to the voice of friendship; possessed of all the useful, and several of the agreeable talents; regardless of riches, depending for his support on the strength of his arms, and consequently not afraid of wanting bread, let what will happen. Behold him now agitated with a growing passion: his heart kindles with the first flames of love: his pleasing dreams fill his imagination with a new world of delight; he is in love with an object truly amiable, and more so for the beauties of her mind, than for those of her person; he expects a return of affection, which he knows to be due to his sincerity; it is in the sympathy of hearts, in the concurrence of virtuous sentiments, that their mutual inclination is founded. This inclination of course must be lasting; he resigns himself with full confidence, and even with just reason, to a most inchanting delirium; he is void of all fear, regret, or remorse, and without any other inquietude than that with which the sentiment of true happiness is inseparably connected. What can be wanting to complete his felicity? He is possessed of all the advantages that can be enjoyed

at

at one time; none can be added but at the expence of ſomething that he poſſeſſes; he feels as much happineſs as is conſiſtent with the condition of humanity. Shall I now attempt to interrupt this ſtate of felicity? Shall I be ſo cruel as to diſturb this delightful ſcene of innocent pleaſure? His preſent bliſs forms the moſt precious moment of his whole life. What could I give him in return, that would be an equivalent to the bleſſing of which I had bereſt him? Even in conſummating his happineſs, I ſhould deſtroy the moſt engaging circumſtance belonging to it. The laſt ſcene is far more pleaſing in idea, than in poſſeſſion; more bewitching while expected, than when enjoyed. O my dear Emilius, love, and be beloved again; long mayeſt thou enjoy, before thou poſſeſſeſt; enjoy at once love and innocence; make thy paradiſe on earth, whilſt thou expecteſt that of the heavenly abodes; I will not abridge this fortunate period of thy life; I had rather ſpin it out, and endeavour to protract the delightful inchantment. Alas! it muſt have an end, and very ſoon; but I will take care that it ſhall be for ever impreſſed in thy memory; and thou ſhall not repent to have taſted of its ſweets.

Emilius does not forget that we muſt return the cloaths we have borrowed. As ſoon as they were got ready, we mounted our horſes, and rode away full gallop: he would be glad there were no intermediate ſpace, but that he could inſtantly arrive at the end of his journey. When once the heart is impreſſed with the paſſion of love, it becomes ſubject to ſolicitude and uneaſineſs. But if my labour has not been thrown away,

away, he will not feel many ſuch ſcenes of inquietude.

Unluckily we found the road very bad, through a country interſected with woods. Emilius was the firſt to take notice of our having loſt our way; yet he did not complain, or break out into any act of impatience, but uſed all his endeavours to get into the right road: we wandered about a conſiderable time, and he preſerved the ſame coolneſs and good temper. This, to you, reader, is of no moment; but I, who am ſo well acquainted with his natural warmth, could not help conſidering it as a very remarkable circumſtance: I perceived the good effect of that care I had taken to inure him, ever ſince his infancy, to the hard ſtrokes of neceſſity.

At length we arrived at the happy manſion. We met with a more open and obliging reception than the firſt time; for now we are old acquaintance. Emilius and Sophia ſaluted each other with ſome confuſion, but did not ſpeak a word; for what could they ſay in our preſence? The converſation they want, does not admit of witneſſes. We took a turn in the garden, one part of which was planted with all ſorts of vegetables for the uſe of the kitchen; the other was an orchard, covered with large fruit-trees of every kind, and interſected by purling rills, and by borders decked with flowers. What a charming place! cried Emilius in an enthuſiaſtic rapture, his head filled with his favourite Homer; methinks I ſee the garden of Alcinous. The damſel deſirous to know who was Alcinous, aſked her mother: Alcinous, ſaid I, was

a king of Corcyra *, the deſcription of whoſe garden in Homer is criticiſed by perſons of taſte as too ſimple and unadorned †. This Alcinous had

* By the ancients called alſo *Phæacea*, now *Corfu*.

† Cloſe to the gates a ſpacious garden lies,
From ſtorms defended, and inclement ſkies:
Four acres was th' allotted ſpot of ground,
Fenc'd with a green incloſure all around.
Tall thriving trees confeſs'd the fruitful mold;
The red'ning apple ripens here to gold.
Here the blue fig with luſcious juice o'erflows,
With deeper red the full pomegranate glows;
The branch here bends beneath the weighty pear,
And verdant olives flouriſh round the year.
The balmy ſpirit of the weſtern gale
Eternal breaths on fruits untaught to fail.
Each dropping pear, a following pear ſupplies,
On apples, apples, figs on figs ariſe:
The ſame mild ſeaſon gives the blooms to blow,
The buds to harden, and the fruits to grow.
Here order'd vines in equal ranks appear,
With all th' united labours of the year;
Some to unload the fertile branches run,
Some dry the blackening cluſters in the ſun,
Others to tread the liquid harveſt join;
The groaning preſſes foam with floods of wine.
Here are the vines in early flower deſcry'd,
Here grapes diſcolour'd on the ſunny ſide,
And there in autumn's riches purple dy'd.
Beds of all various herbs, for ever green,
In beauteous order terminate the ſcene.
Two plenteous fountains the whole proſpect crown'd;
This through the garden leads its ſtreams around,
Viſits each plant, and waters all the ground.
While that in pipes beneath the palace flows,
And thence its current on the town beſtows;
To various uſe their various ſtreams they bring,
The people one, and one ſupplies the king.

Mr Pope.

Such is the deſcription of the garden of Alcinous, in the ſeventh book of the Oddeſſey, where, to the eternal diſgrace of that old dotard Homer, and of the princes of his time, there were no arbours, ſtatues, caſcades, nor graſs-plots.

had a very amiable daughter, who, the night before her father gave an hoſpitable entertainment to a ſtranger, dreamed that ſhe ſhould be ſoon bleſſed with a huſband. Sophia, quite abaſhed, caſt down her eyes and bluſhed; in ſhort, it is impoſſible to expreſs her confuſion. Her father, who was pleaſed with increaſing it, put in his word, and ſaid, That the young princeſs went herſelf in perſon to waſh her robes by the river ſide; do you imagine, continued he, that ſhe would have diſdained to touch the dirty napkins, under a notion that they ſmelled of the fragments? Sophia, againſt whom this ſtroke was levelled, forgetting her natural timidity, excuſed herſelf with great ſpirit, by obſerving that her pappa was very ſenſible ſhe would waſh all the ſmall linen herſelf, were ſhe permitted to do it *; and that ſhe would with pleaſure have done ſtill more, had ſhe been commanded. While ſhe ſpoke theſe words, ſhe caſt a ſide-glance at me, expreſſive of ſome inquietude, at which I could not forbear ſmiling; for I plainly perceived the motive that alarmed her innocent heart, and prompted her to ſpeak in her own defence. Her father was ſo cruel as to take her up, and to aſk her, by way of raillery, what buſineſs had ſhe to talk upon the occaſion, and what relation was there between her and the daughter of Alcinous? At this ſhe was thrown into ſuch confuſion and trembling, that ſhe was almoſt afraid to draw her breath, or to lift up her eyes. Charming girl! it is no long-

* I own I think Sophia's mother in ſome meaſure deſerving our thanks, for not ſuffering her daughter to ſpoil, with waſhing, the fair hands that are ſo often to be kiſſed by Emilius.

er time to diſſemble; you have already, even againſt your will, declared your ſentiments.

This little ſcene was ſoon over, and ſeemed to be forgot; luckily for Sophia, Emilius was the only one of the company who underſtood nothing of the matter. We continued our walk; and the young people, who at firſt kept by our ſide, found it difficult to conform to the ſlowneſs of our motion; inſenſibly they got before us, when they approached, and at length accoſted each other; and preſently we beheld them at a conſiderable diſtance. Sophia ſeemed to be very attentive and ſedate; Emilius ſpoke, and with a great deal of geſture; they did not appear to be in the leaſt tired of their converſation. In about an hour we turned back, and called to them to follow us; they complied, but moved in their turn with a very ſlow pace; it was evident that they endeavoured to gain as much time as they poſſibly could. At length their converſation ſubſided all at once, as ſoon as they drew near enough to be overheard, and they redoubled their pace to join the company. Emilius accoſts us with an open affectionate air; his eyes ſparkle with joy, and he turns them on a ſudden with ſome inquietude towards the mother of Sophia, to obſerve the manner of her reception. Sophia is far from behaving with the ſame eaſe and freedom; as ſhe approaches, ſhe appears quite confuſed to find herſelf tete-a-tete with a young man, though ſhe had been ſo often in the ſame ſituation with many others, without the leaſt embarraſſment, or without ever meeting with any kind of cenſure. She made up to her mother with all expedition, which put her

her ſomewhat out of breath, and ſhe muttered a few words of no great ſignificancy, as if ſhe would give to underſtand ſhe had been there for ſome time.

By the ſerenity painted on the countenances of the lovely pair, it plainly appeared that they had eaſed their innocent hearts of a heavy burden. Still they behaved with the ſame reſerve towards each other, but were not ſo much embarraſſed. This reſerve was owing to the reſpect Emilius had for Sophia, to her modeſty, and the regard they both had to decency and good manners. Emilius ſometimes ventures to ſpeak a few words; ſhe has the courage to anſwer him, but never without caſting an eye on her mother. The moſt conſiderable change in her behaviour, is in regard to me. She expreſſes a greater reſpect for me, ſhe gives me a kinder look, ſpeaks to me in a more affectionate manner, and ſeems attentive to every thing that can give me pleaſure: in ſhort, I perceive that ſhe honours me with her eſteem, and that ſhe would be glad to obtain mine in return. I find that Emilius has ſaid ſomething to her about me; one would imagine they had laid their heads together; in order to gain me over to their intereſt: yet this was not the caſe; and Sophia herſelf is not ſo eaſy to gain. Perhaps he will have more occaſion for my intereſt with her, than for her's with me. Lovely couple!—Reflecting that the ſenſiblity of my young friend has given me ſome importance in his firſt converſation with his miſtreſs, I am ſatisfied for my trouble, and amply paid by his friendſhip.

The viſits are repeated, and the converſations

between our young people become more frequent. Emilius, deeply ſmitten, thinks he is near the ſummit of his wiſhes: yet he has obtained no formal conſent from Sophia; ſhe liſtens to what he ſays, and makes no anſwer. Emilius knows her modeſty, and is not in the leaſt ſurpriſed at her reſerve; he is ſenſible that it is the parents who generally marry their children, and ſuppoſes that Sophia only waits for an order from her's: he aſks her permiſſion to apply to them for leave, and ſhe does not oppoſe it. He ſpeaks to me, and I mention it to them in his name, and even in his preſence. But how great his ſurpriſe to hear that Sophia was her own miſtreſs, and that it depended upon herſelf entirely to make him happy! He begins then to be amazed at her behaviour, and his confidence diminiſhes. He is alarmed upon ſeeing himſelf not ſo far advanced as he imagined; and then, in the warmth and tenderneſs of his paſſion, he has recourſe to all the powers of language to melt her to pity.

Emilius is not of ſuch a diſpoſition as to gueſs at any thing to his prejudice; unleſs he is made acquainted with it, he will never know it while he lives; and Sophia is too proud to let him into the ſecret. The difficulties which oppoſe her conſent, would rather be an encouragement to another in her ſituation; but ſhe has not forgot her parents inſtructions. She has but a ſlender fortune, and is very ſenſible that he is opulent. How greatly muſt he exert himſelf to deſerve her eſteem! What a ſtock of merit muſt he poſſeſs, to cancel this inequality? But how ſhould he think of theſe difficulties? Does Emilius know

know any thing concerning his riches? Does he once give himſelf the trouble to inquire about them? Thank heaven he has no occaſion at all for wealth; he has it in his power to be beneficent without it. The good he does, depends on his heart, and not on his purſe. He gives his time, his attendance, his affection, and even his perſon, to the wretched; and in eſtimating his deeds of humanity, he hardly thinks it worth notice to reckon the money he beſtows upon the indigent.

Not knowing whom to blame for his preſent diſgrace, he imputes the fault entirely to himſelf: for who would dare to repreſent the object he adores, as guilty of caprice? What an humiliation to his pride, to find his addreſſes rejected! He no longer approaches Sophia with the amiable confidence of a heart, which thinks itſelf worthy of her's; he is afraid, he trembles in her preſence. He ceaſes to entertain any hopes of conciliating her love, but thinks only of moving her to pity. His patience is ſometimes worn out, and ſpite and anger are ready to take its place. Sophia ſeems to foreſee theſe emotions, and caſts her eye towards her angry lover. One glance alone ſuppreſſes his reſentment, and fills his mind with fear; in ſhort, he becomes more ſubmiſſive than ever.

Afflicted and uneaſy at this ſtubborn reſiſtance, he unboſoms himſelf at length to his intimate friend. He entruſts him with the ſorrows of a love-ſick heart, and implores his advice and aſſiſtance. "How myſterious is her conduct! "That ſhe wiſhes me well, I have no manner "of doubt; for inſtead of avoiding, ſhe ſeems "to

" to be pleaſed with my company. Whenever
" I arrive, ſhe gives marks of joy, and expreſſes
" ſorrow at my departure; ſhe accepts of my
" kind offices with great good-nature; ſhe ſeems
" to be pleaſed with my attendance; ſhe ſome-
" times vouchſafes to give me her advice, and
" even to favour me with her orders. Yet ſhe
" rejects my vows, and my intreaties. When-
" ever I talk to her of the marriage-tie, ſhe
" commands me to be ſilent; and if I ſay a
" word more, ſhe inſtantly retires. How pre-
" poſterous is it, that ſhe ſhould require me to
" be entirely her's, without ever bearing to hear
" that ſhe ſhould be alſo mine? As ſhe has ſo
" great a reſpect for you, and will not oblige
" you to be ſilent, talk to her, and make her
" diſcloſe her mind; aſſiſt your friend, exert
" your courage; and let not your care prove
" fatal to your pupil. Alas, the inſtructions
" he has received from you, will only render
" him miſerable, unleſs you complete his hap-
" pineſs."

I ſpoke accordingly to Sophia, and with ſome difficulty prevailed on her to reveal a ſecret, which I knew very well before ſhe mentioned it. With greater difficulty did I at length obtain her permiſſion to impart it to Emilius. The diſcovery threw him into the greateſt ſurpriſe. He had no idea at all of ſuch delicacy; he could not imagine that the difference of a little money ſhould conſtitute a perſon's character and merit. When I told him the effect of prejudice, he burſt into a laughter, and elated with joy, was going that very moment to renounce and relinquiſh his eſtate, in order to have the honour of being as

poor

poor as Sophia, and to render himſelf worthy of becoming her huſband.

" So, ſo!" ſaid I, laying hold of him by the hand, and ſmiling at his impetuoſity; " will " this young head of yours never ripen? And " after philoſophiſing all your life, will you ne- " ver learn to reaſon? Do not you perceive, " that, were you to follow your own fooliſh " project, you would render your ſituation " worſe, and Sophia more untractable: ſmall " is the advantage of having a few acres more " than her; but it would be a very conſidera- " ble one, were you to ſacrifice them all for her " ſake; and if her pride will not permit her to " be indebted to you for the former favour, " how can you expect ſhe would ever ſubmit " to the latter? If ſhe cannot bear the thoughts " that a huſband ſhould upbraid her with ha- " ving added to her fortune, will ſhe have pa- " tience to let him reproach her with having " impoveriſhed himſelf on her account? Un- " happy youth! Beware ſhe ſuſpects you of ha- " ving formed any ſuch project. So far from " it, you ought to be an œconomiſt, and be ſa- " ving for her ſake, leſt ſhe ſhould accuſe you " of having attempted to gain her by artifice; " and of voluntarily parting with what you " would otherwiſe have loſt by your negli- " gence."

" Do you imagine, that in the main ſhe is " afraid of a large fortune, or that her refuſal " proceeds merely from your riches? No, my " dear Emilius, it is owing to a more ſubſtan- " tial cauſe, to the diſpoſition which generally " ariſes in the mind of the poſſeſſor of wealth.

She

" She is ſenſible, that they who enjoy the goods " of fortune, prefer them to every other conſi- " deration in life; that the opulent reckon gold " far beyond merit; that in their eſtimation " money outbalances every thing; hence they " imagine you to be ſtill in their debt, after a " whole life ſpent in their ſervice, only becauſe " they gave you a morſel of bread. How are " you then to act, my Emilius, in order to al- " lay her fears? Let her be thoroughly ac- " quainted with your character; though this be " a work of ſome time. Let her ſee that your " generous ſoul is poſſeſſed of internal treaſures, " ſufficient to balance thoſe of fortune. By " conſtancy and perſeverance, ſurmount her " oppoſition; by the exertion of grand and ge- " nerous ſentiments, oblige her to forget your " opulence. Shew her your love, by your con- " ſtant attendance on her perſon, and by ren- " dering good offices to her worthy parents. " Convince her, that your obſequiouſneſs is " not the effect of a tranſitory paſſion, but of " principles indelibly imprinted in the bottom " of your heart. Pay due honours to a woman " of merit, on whom fortune has frowned; and " it will be the only way of reconciling that wo- " man to a man of merit, who enjoys ſuch pro- " ſperity."

It is eaſy to imagine what pleaſure our youth received from this diſcourſe, and how greatly his confidence and hope were revived; how ſincerely he rejoiced, that he had nothing more to do in order to conciliate the affection of Sophia, than he would have voluntarily performed, if that young lady did not exiſt, or if ſhe never had been

been the object of his love. Whoever is but the leaſt acquainted with his character, will eaſily conceive in what manner he conducted himſelf on the occaſion.

Behold I am now become the confident of the young couple, and the mediator of their courtſhip! A fine employment for a governor! So fine, that I never performed any one tranſaction in my life, that raiſed me ſo high in my own eſteem, and afforded me ſuch inward ſatisfaction. Beſides, this employ was attended with other agreeable circumſtances: I was always welcome to the family, and they had a confidence in me, that I would take care to keep the lovers in good order. Emilius was ſo greatly afraid of diſobliging me, that he never ſhewed himſelf ſo docile during his whole life. The damſel almoſt killed me with kindneſs; yet I was not her dupe, for I attributed no more to myſelf than my due. Thus ſhe indirectly made herſelf amends for her forced reſtraint towards Emilius. She often careſſed the youth in the perſon of his maſter; but ſooner would ſhe have ſuffered death, than ſhew ſuch expreſſions of love and regard to himſelf; for his part, knowing that I would not prejudiſe his intereſts, he was infinitely delighted with the good underſtanding eſtabliſhed between us. When in walking ſhe refuſes to let him take hold of her arm, it is a conſolation to him, to think it is only with a view to give me the preference. He retires to ſome little diſtance without murmuring; but with an eye expreſſive of his ſolicitude, he ſays to me ſoftly, Friend, defend my cauſe. He follows us with his looks; he endeavours

deavours to read our countenance, and to interpret our diſcourſe by our geſtures, knowing that in every thing we ſay he is intimately concerned. My good Sophia, how happy and content you are, that, without being overheard by Telemachus, you can converſe with his Mentor! How amiable the freedom and openneſs with which you ſuffer him to read every tranſaction of your heart! With what pleaſure you diſcloſe the high eſteem you entertain for his pupil! How affecting the ſincerity with which you let him ſee into your moſt tender ſentiments! How artful the diſdain with which you repel the importunate youth, when impatience obliges him to interrupt your converſe! How charming the emotion with which you chide him for his indiſcretion, when he happens to hinder you from ſaying, or from liſtening to ſomething in his praiſe, and from finding in our diſcourſe ſome new reaſons to ſtrengthen your love.

Emilius being thus admitted upon the footing of a lover, aſſerts the ſeveral rights belonging to that ſituation; he talks, he ſolicits, he importunes. If he receives a harſh anſwer, or an affront, he quite diſregards it, provided his petition be heard. At length he obtains, though not without difficulty, that Sophia will vouchſafe publicly to aſſume the authority of a miſtreſs, to preſcribe his ſeveral taſks, to lay her commands upon him inſtead of intreating, to accept of his ſervices inſtead of thanking him, to regulate the number and time of his viſits, to forbid him from coming till ſuch a particular day, or to ſtay beyond a limited hour. This new go-

government is ſettled in a ſolemn manner; and though ſhe reluctantly accepts of the ſupreme power, ſhe exerts it with ſuch rigour, as frequently makes poor Emilius repent he ever inveſted her with it. Whatever ſhe commands, he is ſure to obey; and it frequently happens, that in departing from her preſence, in obedience to her order, his eyes overflow with joy, and he looks at me, as if he ſaid, You ſee ſhe has taken poſſeſſion of my heart. In the mean time, the haughty fair obſerves her conqueſt, and ſmiles at the pride of her ſlave.

Now would I invoke thoſe inimitable maſters, Albano and Raphael, to lend me their pencils, in order to draw a true repreſentation of exquiſite delight. And thou, divine Milton, teach my unſkilful pen, to deſcribe the pleaſures of love and innocence. Ah, no! rather hide your deluſive arts before the ſacred truths of nature. Reader, you need only to have your heart open to human feelings, and your mind to virtue, and then your imagination may take a free ſurvey of the tranſports of the two young lovers, who under the eye of their parents, and their conductor, give a full ſcope to the ſweet illuſion of this inchanting ſcene, and ſlowly advancing towards the term of their deſires, interweave with flowers the happy knot, which is to unite them together till their final diſſolution. Intoxicated with ſuch a variety of delightful images, I cannot obſerve their regular ſeries, and I put them together, without order or connection. But give me a man of the leaſt ſenſibility, and I am ſure he will be able to form an idea of the agreeable ſituation of the parents

and the daughter, of the governor and his pupil, and of their joint concurrence to the union of the moſt charming pair that love and virtue ever crowned with happineſs.

Emilius having now a real ambition to pleaſe his miſtreſs, begins to be ſenſible of the value of his agreeable acquirements. Sophia is fond of ſinging: he joins with her in concert, nay, he does more, he teaches her muſic. She is active and lively, and likes the nimble trip: he changes her ſteps into a regular pace, by which ſhe acquires new graces, and becomes complete in the art of dancing. Leſſons ſo charming, are animated by a youthful gaiety, which diminiſhes the baſhful timidity of love: a lover is allowed to give thoſe leſſons with rapture; he is permitted to act as maſter towards his miſtreſs.

There was an old harpſichord in the houſe, quite out of tune: Emilius fitted it up, and put it in order. He is a muſical-inſtrument-maker as well as a joiner; for he had ever laid it down as a maxim, not to require the aſſiſtance of another, in whatever he was capable of doing with his own hands. The houſe being moſt agreeably ſituated, he made ſeveral drawings of it in different points of view, and Sophia having given the finiſhing touches to ſome, hung them up in her father's cabinet. They had no gilt frames, neither did they ſtand in need of ſuch ornaments. By ſeeing Emilius's deſigns, ſhe has imitated his manner, and is arrived at a great degree of perfection; in ſhort, ſhe cultivates all the polite arts, and theſe receive a new luſtre from her charms. Her parents ſeeing themſelves ſurrounded by ſuch ingenious pro-

duc-

ductions, recall to mind their ancient opulence, which they valued only as it contributed to the encouragement of artiſts, and men of abilities. Their whole houſe is now adorned by love; love alone has furniſhed them with thoſe ornaments, which in the former part of their life, uſed to be attended with great trouble and expence.

As the idolater decks the object of his worſhip with his moſt valuable treaſures, and embelliſhes the altar he has erected to the deity with all ſorts of ornaments; juſt ſo the lover likes to ſee his miſtreſs completely adorned; he is inceſſantly deſirous of adding to her charms. She has need of none, to be agreeable in his eye; but it is neceſſary for him to be employed in her decorations: this is a new homage he thinks due to her merit; an additional pleaſure to that which he takes in admiring her perſon. It ſeems to him as if nothing beautiful were in its proper place when it does not adorn the object of his worſhip. It is an affecting, and at the ſame time a ridiculous ſight, to behold Emilius ſo eager to teach Sophia all he knows, without conſulting whether it be agreeable to her taſte, or proper for her to learn. He ſpeaks to her about every ſubject, he explains it to her with a puerile impatience; he believes he need only to open his mouth, and ſhe will underſtand him immediately; he anticipates the pleaſure he ſhall have in reaſoning and philoſophiſing with her; every acquirement that he cannot diſplay to her view, he conſiders as uſeleſs; he is almoſt aſhamed to know any thing of which ſhe is ignorant.

Behold him now employed in giving leſſons on natural philoſophy, mathematics, hiſtory, and, in ſhort, on every art and ſcience. Sophia is pleaſed with his communicative diſpoſition, and endeavours to improve by it. If Emilius can but prevail to let him deliver his leſſons to her upon his knees, how great his content! He thinks he beholds the heavens opened. Yet this ſituation is more uneaſy to the ſcholar than to the maſter; and is not at all favourable to inſtruction. You know not, in that caſe, how to avoid thoſe eyes that are in ſearch of yours; and if they happen to meet, the leſſon is not much forwarded.

The art of thinking is not foreign to women, but they ought only to ſkin the ſurface of abſtruſe ſciences. Sophia apprehends every thing very well, but does not retain any great matter. Her chief progreſs is in ethics, and in things of taſte; as to phyſics, ſhe retains only an imperfect idea of the general laws and ſyſtem of the world. In taking a walk, they ſometimes contemplate the wonders of nature, and then their pure and innocent minds dare to raiſe themſelves to the conſideration of the Supreme Author. They are not afraid of him, they jointly expand their hearts in his preſence.

What! ſhall two lovers, in the bloom of youth, employ their private meetings in talking of religion? Shall they ſpend their time in ſaying their catechiſm? Of what uſe is it to debaſe ſublimity? There is no doubt but they converſe on that ſubject, pleaſed with its illuſion; they ſee their own perfections, they love one another, and they are led by a kind of enthuſiaſm

to

to diſcourſe on the reward of virtue. The ſacrifices they offer up at his altar, render it dear to them. In the midſt of ſome of their tranſports, which they are obliged to reſtrain, they mingle their tears; tears purer than the dew of heaven, tears ſo delicious, as to create the moſt exquiſite rapture; in ſhort, they are in the moſt bewitching delirium that the human mind is capable of enjoying. Even their denials are an honourable ſacrifice, and make an addition to their happineſs. Men who are ſlaves to their inordinate luſts, will come to know theſe pleaſures, and regret the happy time in which they refuſed to partake of ſuch poor enjoyments.

Notwithſtanding this good underſtanding, they ſometimes happen to differ, and even to be at variance: the miſtreſs is not exempt from caprice, nor the lover from paſſion; but theſe little ſtorms are ſoon blown over, and only contribute to cement their union. Emilius learns to be leſs afraid of them; for, by experience, he finds that he gains more by treaties of reconciliation, than he loſes by open quarrels. The effect that followed from the firſt, makes him flatter himſelf that he ſhall not be equally ſucceſsful in the reſt: however, he is miſtaken. But if he does not obtain ſo viſible an advantage, ſtill he is always a gainer, by receiving undoubted proofs of Sophia's ſincerity and affection. Should you be deſirous to know the nature of this advantage, I will indulge you the more readily, as it affords me an opportunity of eſtabliſhing a very uſeful maxim, and at the ſame time of refuting another of the moſt dangerous tendency.

Emilius is a lover, of courſe he does not behave with temerity to his miſtreſs; and, on the other hand, Sophia is a girl of too much ſpirit to ſuffer him to uſurp any familiarities. Diſcretion has its limits; that of Sophia borders more on ſeverity than on indulgence; nay, her own father is frequently under apprehenſion, leſt her great reſerve ſhould degenerate into pride and haughtineſs. Even in the moſt private converſations, Emilius dares not ſolicit, nor pretend to the leaſt indulgence: when in walking ſhe thinks proper to take hold of him, which ſhe always conſiders as a great favour, he hardly preſumes, in fetching a ſigh, to preſs her arm gently to his breaſt. Yet, after a long conſtraint, he ventured to ſteal a kiſs of the hem of her robe, and he was ſeveral times ſo fortunate, that ſhe thought proper to let it paſs unobſerved. One day he wanted to take this freedom in a more open manner, and ſhe found great fault with it. He inſiſted, and ſhe grew obſtinate; in her anger ſhe dropped ſome haſty expreſſions; Emilius would not let them paſs without making a reply; the remainder of the day was ſpent in pouting, and they parted very much diſpleaſed with each other.

Sophia was not at all eaſy in her mind. She could not conceal her inquietude from her mother, who was her only confidante. This was her firſt quarrel; and ſeemed to be too trifling an affair to be attended with any conſequence. She was ſorry however for her miſtake; her mother gave her leave, and her father commanded her to repair it.

The next day Emilius, labouring under great an-

anxiety, returned before his uſual time, Sophia was at her mother's toilette, and her father was alſo in the ſame apartment. Emilius entered the room with great reſpect, his air ſomewhat melancholy. Scarce had the father and mother ſaluted him, when Sophia turning about, and offering him her hand, inquired in a very affectionate manner after his health. It is obvious that ſo fair a hand was not extended, but in order to be kiſſed; Emilius took hold of it, but did not preſs it to his lips. Sophia, ſomewhat abaſhed, drew it back with as good a grace as ſhe poſſibly could. Emilius, unaccuſtomed to the manners of women, and not knowing the nature of capriciouſneſs, ſtill reſented yeſterday's behaviour. Sophia's father, ſeeing her embarraſſed, completed her confuſion by a good deal of raillery. The poor girl, in her preſent humiliation and diſgrace, is at a loſs what to do, and would give all the world ſhe could indulge her tears. The more conſtraint ſhe uſed, the more her heart was ſwelled, and at length a tear guſhed from her eye againſt her will. Emilius ſees the peerly drop, throws himſelf upon his knees, takes hold of her hand and gives it a thouſand kiſſes. Indeed you are too good ſaid the father, burſting into a loud fit of laughter; for my part, I ſhould have leſs indulgence for thoſe giddy creatures, and I ſhould puniſh the mouth that had preſumed to offend me. Emilius, emboldened by this ſpeech, turned a ſuppliant eye towards the mother, and thinking he perceived a ſign of conſent, trembling approached Sophia's face; ſhe turned her head aſide, and, to ſave her lips, expoſed a bluſhing

ing cheek that vied with the damask rose. The eager youth would not bear a repulse, and she made but a faint resistance. How ambrosial a kiss, had it not been taken in a mother's presence? Sophia, beware of severity: you will be often asked the permission to kiss your gown, on condition of your sometimes refusing to grant it.

After this exemplary punishment, the father went out upon business, and the mother sent Sophia away under some pretext; then addressing herself to Emilius, she spoke the following words in a very grave accent. "Sir, I should imagine that a young man of your parts and education, endued with such sentiments and principles of virtue, would not repay with dishonour the civilities he had received from an honourable family. For my part, I am not morose, nor am I a prude; I know what indulgences are to be allowed to youth; and the scene that has lately passed in my own presence, is a sufficient proof of what I affirm. Consult your friend in regard to your duties, and he will tell you the difference between the liberties allowed in the presence of a father and mother, and those usurped in their absence, by abusing their confidence, and by making snares of those very favours, which, under their eye, may be extremely innocent. He will tell you, Sir, that my daughter was guilty of no other fault in regard to you, than that of not taking notice, the very first time, of what she never ought to have permitted. He will let you know, that whatever is taken as a favour, becomes really such; and that it

" is unworthy of a man of honour to abuſe the
" ſimplicity of a young girl, in order to uſurp
" thoſe ſame liberties in private, which ſhe
" may freely indulge before all the world. For
" it is well known what decency is capable of
" tolerating in public; but no one can tell
" where a perſon will ſtop, who affects to be
" myſterious, and erects himſelf as ſole judge
" of his own whimſies."

As ſoon as the good mother had finiſhed her juſt reprimand, which ſhe ſeemed to direct rather to me than to my pupil, ſhe withdrew, and left me quite ſurpriſed at her ſingular prudence, who looked upon it as nothing to ſee a kiſs impreſſed on her daughter's lips in her own preſence, but ſeemed frightened that her lover ſhould preſume to touch her robe with his lips in private. When I reflect on the abſurdity of our maxims, by which real virtue is ever ſacrificed to decency, I underſtand why our language is much chaſter, in proportion as our hearts are more corrupt; and how it comes that our dealings are more exact, in proportion as thoſe who conduct them are more diſhoneſt.

Hence I took an opportunity to make Emilius acquainted with ſome part of his duty, in which indeed he ought to have been earlier inſtructed. In the courſe of our converſation there occured to me a new reflection, which perhaps does the greater honour to Sophia, though I took particular care not to mention it to her lover. It is very clear that this pretended haughtineſs, of which ſhe is accuſed, is no more than a precaution to guard againſt her own weakneſs. Knowing how eaſy her heart is inflamed, ſhe dreads the

the leaſt ſpark of fire, and endeavours to avoid it. She is not ſevere through pride, but thro' humility. She aſſumes that empire over Emilius, which ſhe thinks ſhe has not over Sophia. Had ſhe more confidence in her own ſtrength, ſhe would be leſs haughty. Remove that difficulty, and you will find no girl in the world more eaſy and more obliging. Who is more patient upon receiving an offence? Who is more afraid of giving one? And does ſhe pretend to any thing but to virtue? Neither is ſhe proud of her virtue; ſhe only deſires to preſerve it; and when ſhe can indulge the inclination of her heart, without any riſk, ſhe is ready to careſs her lover. But her diſcreet mother does not acquaint even her huſband with all theſe particulars; it is not proper that the men ſhould be let into the whole ſecret.

Sophia, inſtead of ſeeming to grow proud of her conqueſt, is become much more affable, and condeſcending to all the world, except perhaps to the only perſon who produced this alteration. No longer is her generous heart elated with the idea of independence. She modeſtly enjoys a victory, which was attended with the loſs of her liberty. Her carriage is leſs diſengaged, and her ſpeech more timid, ſince ſhe no longer hears the name of a lover without bluſhing. But an air of content appears amidſt her confuſion, and even her bluſhes are not cauſed by a diſagreeable ſenſation. The difference of her behaviour is obſerved by the young gentlemen in the neighbourhood, whenever they happen to pay her father a viſit. Since ſhe is no longer afraid of thoſe ſparks, her reſerve towards them is much dimi-

diminiſhed. Having fixed her choice, ſhe makes no difficulty to behave agreeably to indifferent perſons; ſhe is leſs ſevere in regard to their merit, ſince it no longer gives her any concern; and ſhe finds them amiable enough, for people with whom ſhe has no ſort of connection.

Could real love make uſe of coquettry, I fancy I ſhould find ſome traces of it in Sophia's behaviour towards thoſe young men, in the preſence of her lover. One would think, that not ſatisfied with captivating his heart, by a delicate mixture of reſerve and careſſes, ſhe is not at all diſpleaſed to irritate his paſſion by ſome degree of inquietude. One would imagine, that while ſhe diverts herſelf with thoſe young gueſts, her deſign is to render thoſe liberties which ſhe dare not take with her lover, an object of his jealouſy. But Sophia is too tender, too good-natured, too wiſe, to give him any real torment. To temper this dangerous incentive, love and honour ſupply the place of prudence; ſhe knows when to excite, and when to calm his fears; and though ſhe ſometimes makes him uneaſy, ſhe never drives him to deſpair. If ſhe raiſes an inquietude in her lover's breaſt, it is becauſe ſhe is afraid of her being ſufficiently ſecured of his affection; and on that principle her conduct may perhaps be excuſable.

But what effect will this little artifice have on the mind of Emilius? Will he be jealous or not? This is what we muſt now examine; for digreſſions of this kind co-incide with the main deſign of the preſent work.

I have already ſhewn how in matters dependent on opinion, this paſſion is introduced into the

the human breaſt. But in love, the affair is differently conducted; jealouſy ſeems then to ſpring from nature, and the example of brute-animals, ſeveral of which are actuated by a jealouſy to a degree of madneſs, appears to eſtabliſh this notion beyond all contradiction. Is it human opinion that learns the cocks to fight ſo cruelly, and bulls to gore one another to death?

An averſion to whatever interrupts or obſtructs our pleaſures, is doubtleſs a natural emotion. The ſame may be ſaid, in ſome degree, with regard to the deſire of poſſeſſing the object that gives us pleaſure. But when this deſire becomes a paſſion, and is transformed into a gloomy ſullenneſs, or frenzy, known by the name of jealouſy, it is quite a different thing; the paſſion may, or may not be natural, according to the different ſpecies of animals that are under its influence.

The example drawn from the brute-creation, has been already conſidered in the diſcourſe on the inequality of mankind; and upon a review of the ſubject, it appears to me to have been ſo well canvaſſed in the above-mentioned diſcourſe, that I may venture to refer the reader to the peruſal of it. I ſhall only add to the diſtinctions made in that treatiſe, that the jealouſy derived from nature, depends greatly on the power or ability of the ſex; and when this power either is, or appears to be, unlimited, the jealouſy then is at its greateſt height. For as the male, under that circumſtance, meaſures his rights by his wants, he is incapable of beholding another male, in any other light than as a competitor.

titor. Among theſe animals, the females, always obeying the firſt comer, belong to the males only by right of conqueſt; and of courſe the latter are thereby expoſed to a ſtate of perpetual war.

But in ſpecies, where the communication of the ſexes is made by pairs, and their coupling produces a kind of moral tie, or a ſort of marriage, the female appertains to the male, to whom ſhe has voluntarily reſigned herſelf: the conſequence then is, that ſhe generally refuſes to admit any other male but him; and the male, looking upon this choice or preference as a mark or ſecurity of her affection, is leſs anxious about the pretenſions of other males, and leads a more peaceable life. Among theſe ſpecies, the male partakes of the care of the little ones; and the female, in purſuance of a natural law, which we cannot reflect on without being greatly affected, ſeems to make a proper return to the father, for the attachment he bears to his offſpring.

Now, if we conſider the human ſpecies in its primitive ſimplicity, it is obvious, from the limited ability of the male, and the moderation of his deſires, that it was the deſign of nature he ſhould be contented with a ſingle female. This is further confirmed by the numerical equality of individuals of both ſexes, at leaſt in our part of the world; an equality which is far from obtaining in thoſe ſpecies, where many females are, by ſuperiority of ſtrength, ſubjected to a ſingle male. And although man does not brood like a dove, nor are his breaſts furniſhed with milk to ſuckle his offſpring, and therefore,

in that reſpect, he is in the ſame claſs as quadrupeds; yet children are ſo long in a feeble, helpleſs ſtate, that both the mother and they would hardly be be able to ſubſiſt, without the attachment and conſequential aſſiſtance of the father.

From the whole of theſe obſervations, it plainly follows, that the jealous fury of males, in ſome ſpecies of animals, is not at all concluſive in regard to man. And even the exception of the eaſtern climates, where polygamy is eſtabliſhed, ſeems rather to corroborate this principle, ſince the tyrannical precaution of huſbands is owing to the plurality of wives; and the conſciouſneſs of his own weakneſs, induces man to have recourſe to conſtraint, in order to elude the laws of nature. In Europe, where theſe very laws are, in a contrary ſenſe, more odiouſly eluded, jealouſy is founded rather in the ſocial paſſions, than in the original inſtinct. In moſt intrigues, and matters of gallantry, the lover has a greater hatred for his rival, than affection for his miſtreſs; if he is afraid that he is not the only perſon who meets with a kind reception, this is the effect of pride, the ſource of which I have already pointed out, ſo that his vanity is a greater ſufferer than his love. Beſides, the abſurdity of our cuſtoms has rendered the ſex ſo full of diſſimulation *, and has kindled their ap-

* The diſſimulation here meant, is different from that which becomes the ſex, and which is founded in nature: the one conſiſts in diſguiſing their real ſentiments, the other in pretending to a paſſion to which they are ſtrangers. The women, over all the world, ſpend their lives in boaſting of their pretended ſenſibility, and at the ſame time they have no affection, but for their own dear ſelves.

appetites to ſuch a degree, that we can hardly depend on the ſincerity of their affection in any caſe whatever; neither are they able to give us any teſtimonies of preference, that will ſecure us from the fear of a rival.

In regard to real love, the caſe is vaſtly different. That this ſentiment is not ſo natural as we imagine, I have demonſtrated in a treatiſe already quoted; for there is a prodigious difference between that habitual conformity, by which a man grows fond of his wife, and the bewitching illuſion, which intoxicates us with ideal charms, and inſtead of exhibiting the real form of the object, amuſes us with chimerical beauties. This paſſion breathes nothing but excluſive enjoyment, but ſole poſſeſſion and preference: in this reſpect alone it differs from vanity; the latter requiring great conceſſions, and making none, is always unjuſt; while love, by giving as much as it aſks, is in its own nature an equitable ſenſation. Beſides, the more it requires, the greater its credulity: the ſame illuſion that gives it birth, renders it eaſy to perſuade. If love be filled with inquietude, eſteem is ſupported by confidence; and never did love without eſteem reſide in a virtuous heart; for in the object beloved we are ſuppoſed only to love thoſe qualities on which we ſet a value.

This being premiſed, it is eaſy to determine what kind of jealouſy will diſturb the peace of Emilius; for ſince this paſſion can ſcarce be ſaid to grow naturally in the heart of man, its form entirely depends on education. Emilius, actuated by love and jealouſy, will not be choleric,

miſtruſtful, and ſuſpicious, but delicate, ſenſible, and timorous; he will be eaſier alarmed, than provoked; he will ſtudy more to win his miſtreſs, than to intimidate his rival; he will remove him, if he can, to ſome diſtance, as an obſtacle to his happineſs, without hating him as an enemy; if he hates him, it is not for having had the preſumption to conteſt a heart with him, to which he lays claim, but on account of the real danger of loſing it. He will not be ſo proud and unjuſt, as to be offended that another ſhould enter into a competition with him; fully convinced that the right of preference is entirely founded on merit, and that honour depends on victory, he will redouble his efforts to render himſelf amiable, and, in all probability, he will be crowned with ſucceſs. The generous Sophia, while ſhe awakens his love by ſoft alarms, knows how to regulate theſe motions, and to make him amends for his inquietude: the rivals, who were admitted to enter the liſts only to try his conſtancy, will be ſoon diſcarded.

But whither have I ſenſibly wandered? O Emilius, what is become of thee? Haſt thou any marks of my pupil remaining? How greatly art thou fallen? Where is the youth trained up to hardſhip, who defied the rigour of the ſeaſons, who inured his body to the ſevereſt labour, and his mind to the laws of wiſdom; who was inacceſſible to the miſrepreſentations of prejudice, or to the impulſe of paſſion; who loved nothing but the truth, who ſubmitted to reaſon alone, and had no connection with outward objects? Lulled at preſent by indolent repoſe, he ſuffers himſelf to be ſwayed by women; their amuſe-

ments

ments are his ſtudy, their will his laws; a young girl determines his fate; he creeps and cringes in her preſence; in ſhort, the grave Emilius is bandied about by a child like a ſhuttle-cock.

Thus do the ſcenes of life continually vary; each age has its ſprings, by which it is ſet in motion; but man is always the ſame. At ten years old, he is led by plumb-cakes; at twenty by a miſtreſs; at thirty by ſports and paſtimes; at forty by ambition; at fifty by avarice. When does he make wiſdom his ſole purſuit? Happy he who is made to tread its paths, even againſt his will! Little does it ſignify what guide we make uſe of, provided he conducts us to our journey's end. Men eminent for bravery and wiſdom, have paid this tribute to human weakneſs; and he whoſe fingers handled the diſtaff, did not ceaſe to be a hero.

If you are really deſirous of extending the good effects of a virtuous education to every part of life, take care that your pupil continues, during the whole time of his youth, in the ſame exerciſes as he practiſed in his infancy; and when he has attained his utmoſt improvement, let him never deviate from that mark. This is the finiſhing ſtroke you are to give to your work. It is chiefly for this purpoſe, a youth ought to be ſtill under the direction of his governor; for there is very little danger but he will know how to make love by himſelf. Perſons employed in the education of children, and eſpecially parents, have been led to imagine, that the occupations of one ſtage of life exclude thoſe of another; and that youth ſhould relinquiſh every

thing they practiſed at the time they were boys. Were this the caſe, of what advantage would it be to have the care of children? Since the good or bad uſe they would make of it, muſt vaniſh together with their infancy; and when they enter into a different manner of living, they muſt neceſſarily aſſume quite oppoſite ways of thinking.

As none but violent diſeaſes can obliterate the memory, ſo none but violent paſſions can produce an entire change in the manners. Altho' our taſtes and inclinations are ſubject to change, yet this change, though frequently abrupt, is ſomewhat ſoftened by habit. In the ſucceſſion of our inclinations, as in a proper degradation of colours, the able artiſt knows how to render the tranſitions imperceptible, to confound and mingle the tints, that none may be too glaring, but be properly diffuſed over his work. This rule is confirmed by experience: people of immoderate paſſions change their affections, taſtes, and ſentiments, every day, and are conſtant in nothing but in their inconſtancy: but a regular man returns always to his ancient practices; nor does he even in his old age loſe the reliſh for pleaſures, of which he was fond in his infancy.

If you ſee that your pupil, in advancing to another ſtage, does not expreſs a contempt for that which he has quitted, and in contracting new habits, ſtill preſerves the old ones; that he ever accuſtoms himſelf to do what is right, without regard to the time when the practice commenced; then, and then only, can you be ſaid to have formed his mind, and to have given the

finiſhing ſtroke to the great work of education. The moſt important criſis is that which happens at the ſtage now under your direction. As it is a period we always regret, the inclinations and taſtes acquired, during this time, are not ſo eaſily loſt; but if they are once diſcontinued, we never afterwards recover them.

The greateſt part of thoſe habits which you imagine to be contracted by children, are not real; they are the effect of force, and young people being ſtill obliged to continue them againſt their will, only wait for a favourable opportunity of ſhaking off the yoke. We do not imbibe a reliſh for confinement, by lying in jail; on the contrary, ſuch a habit, inſtead of diminiſhing, augments the averſion. It is not thus with Emilius: having employed himſelf in his infancy in nothing but involuntary and pleaſing exerciſes, by continuing to act in the ſame manner when grown up, he only adds the empire of habit to the ſweets of liberty. An active life, manual labour, exerciſe and motion, are ſo far become neceſſary to him, that he could not diſcontinue them, without expoſing himſelf to a great inconveniency. To reduce him all at once to an effeminate ſedentary life would be impriſoning him, would be confining him to a ſtate of violence and conſtraint; and I make no doubt but both his temper and his health would thereby ſuffer a conſiderable alteration. He can ſcarcely draw his breath in a cloſe apartment; he muſt have open air, with exerciſe and motion. Even at Sophia's feet, he can hardly refrain from caſting his eye obliquely on the country, as if he were deſirous to rove in her company.

pany. He abides in a place, when he is obliged to it; but he is reſtleſs and uneaſy; he toſſes to and fro, yet does not ſtir far from the ſpot, becauſe he is chained. You will tell me then, that I have expoſed him to new neceſſities: this is very true, becauſe I have made him ſubject to the ſtate of humanity.

Emilius is in love with Sophia: but what were the charms that firſt engaged his affection? Good ſenſe, virtue, and the love of things decent and honourable. By approving this love in his miſtreſs, was he to be diveſted of it himſelf? On the other hand, at what price did Sophia ſet her affections? At no leſs than that of every virtuous ſentiment with which the heart of her lover is endued; the eſteem of true goods, frugality, ſimplicity, a generous diſintereſtedneſs, a contempt of grandeur and riches. Emilius was poſſeſſed of theſe virtues, before they were exacted of him by his miſtreſs. In what then is he really altered? He has new reaſons for being himſelf; this is the only point in which he differs from what he was in his former ſituation.

I do not imagine that any perſon whatever, upon a careful peruſal of this work, can believe, that all the circumſtances in which Emilius is now ſituated, ſhould have been the effect of chance. Is it by chance that when cities abound with ſuch a number of amiable girls, the delight of his heart ſhould be found in ſo diſtant a retreat? is it by chance that he has this happy interview? is it by chance they have made a mutual change of hearts? is it owing to chance they cannot lodge in the ſame habitation? is it owing to chance

chance there is no accommodation for him, but at ſuch a diſtance from her father's? is it, in fine, the effect of chance that he ſees her ſo ſeldom, and that he is obliged to purchaſe the pleaſure of a few viſits with the toil and fatigue of ſuch a number of journeys? You ſay he grows effeminate. On the contrary, he becomes more inured to hardſhip; and he muſt be as robuſt as I have ſuppoſed him, to be able to undergo the fatigues to which he ſubmits in obedience to Sophia.

He lodges ſix miles from her father's houſe. So great a diſtance fans the fire of love, and by this I temper Cupid's darts. If they lived next door to each other, or he could viſit her, gently lolling in a convenient coach, he would love her at his eaſe, he would love her after the Pariſian mode. Would Leander have been willing to die for the ſake of Hero, if they had not been ſeparated by the ſea? Reader, forgive me, ſhould I want words; if you are formed to underſtand me, you will trace my rules thro' all my details.

The firſt time we went to ſee Sophia, we took horſes for the greater expedition. This way of travelling we found extremely convenient, ſo that we continued it till the fifth viſit. We were expected that day, and upon our approach, within half a league of the houſe, we eſpied ſome company upon the road. Emilius obſerved this circumſtance, his heart panted, he approached, and perceived Sophia; inſtantly he diſmounted, and eagerly advancing towards the lovely family, he threw himſelf at their feet. Emilius being fond of fine horſes, had rode one of great mettle and fire; the creature finding him-

himſelf at liberty, ran away acroſs the fields: I rode after him full gallop, with great difficulty overtook him, and brought him back. Unluckily Sophia is afraid of a horſe, ſo that I durſt not approach her. Emilius takes no notice of what paſſed; but Sophia whiſpers in his ear, and acquaints him with the trouble to which he had put his friend. Emilius runs up quite abaſhed, and takes the horſes; for it is but fair every one ſhould have his turn. He galloped then before us, in order to put them up in the ſtable. Being obliged to leave Sophia behind him, he no longer thinks a horſe ſo convenient a carriage. He returns quite out of breath, and meets us half-way.

At the next viſit, Emilius would ride no longer. Why ſo? ſaid I: we need only to take a ſervant with us to look after the horſes. Ah! ſaid he, ſhall we put the worthy family to ſo much expence? You ſee they are ready to maintain us all, men and horſes. True, replied I, they have the noble hoſpitality that diſtinguiſhes the indigent. The rich, with an avarice that diſgraces their pride, entertain their friends only; but the poor afford entertainment alſo to their friends and horſes. Let us walk it, ſaid he; have not you ſufficient courage for that, you who are ſo ready to partake of the toilſome pleaſures of your pupil? With all my heart, anſwered I immediately; and indeed we ſhould not make love with ſo much parade.

As we drew near, we met the mother and the daughter at a greater diſtance than the time before. We had walked prodigiouſly faſt. Emilius was all in a ſweat; and the lovely Sophia

phia vouchſafed to draw her handkerchief over his cheeks. After ſo great a favour, the fineſt horſes in the world would not have tempted us to ride.

Yet it is a cruel circumſtance, that we cannot ſpend an evening together. The ſummer is upon the decline, and the days begin to diminiſh. Notwithſtanding all we can ſay, we are never permitted to make our viſit after dinner; and unleſs we come in the morning, we are obliged to depart almoſt as ſoon as we have arrived. The mother, at length, after expreſſing great uneaſineſs about us, thinks, that though it would not be decent to entertain us all night in her houſe, we might find ſome accommodation in the village to lie there occaſionally. At theſe words Emilius clapped his hands, and leaped for joy: and all that day Sophia ſeemed to be particularly fond of her mother.

By frequent viſits we grew better acquainted, and at length we eſtabliſhed an intimate familirity and friendſhip. On the days appointed by Sophia, or by her mother, I generally accompanied my friend; and ſometimes I permitted him to pay a viſit by himſelf. Confidence elevates the mind; beſides, we ought not to treat a man like a child: and what progreſs ſhould I have made, if my pupil did not deſerve my eſteem? I happened ſometimes to go without him; then he was melancholy, but did not murmur; for what would his murmurings ſignify? And beſides, he was very ſenſible I would not prejudiſe his intereſts. But whether we joined company, or went by ourſelves, it may be imagined that we were prevented by no weather;

ther; nay, we were proud of arriving in ſuch a plight, as ſhould attract the pity of the family. Unfortunately Sophia deprives us of this honour: ſhe lays her commands that we ſhall not ſet out in bad weather. This was the only time I obſerved her to deviate from the rules I had dictated to her in private.

One day that he went by himſelf, and I did not expect him till the next morning, I found him returned the ſame evening: upon which I ſaid, as I embraced him, What, my dear Emilius, art thou come back to thy friend! But inſtead of returning my careſſes, he anſwered me ſomewhat out of humour: Do not imagine I am returned ſo ſoon of my own accord, I aſſure you it was againſt my inclination. She inſiſted on my departing; I came upon her account, and not on yours. Affected with this frankneſs, I embraced him again, and ſaid, My ſincere friend, conceal no circumſtance from me that affects thy intereſt. If thou comeſt on her account, it is on mine thou ſayeſt it; thy return is her work, but thy frankneſs and ſincerity are mine. Mayeſt thou ever preſerve this ingenuous freedom, which ſo greatly dignifies the mind. We may let ſtrangers think what they pleaſe; but it is wrong to ſuffer a friend to impute that to us as a merit, which was not done on his account.

I took care not to diminiſh the real value of this confeſſion, by attributing it more to love than to generoſity, or by telling him that his intention was not ſo much to deprive himſelf of the merit of his return, as to give it to Sophia. But Emilius diſcloſes the ſecrets of his breaſt, with-

without reflecting; if he comes back with a ſlow pace, deeply immerſed in thought, he appears only as Sophia's lover; but if he returns in haſte, over-heated, and ſomewhat peeviſh, he is then his Mentor's friend and companion.

From theſe particulars it is obvious, that my young man is far from ſpending his whole time with Sophia, or from ſeeing her ſo often as he would deſire. Her permiſſion is confined to one or two viſits a-week; theſe are generally over in a few hours, and ſeldom repeated the next morning. He is longer employed in pleaſing himſelf with the thoughts either of a paſt or future viſit, than in the actual enjoyment of her company. And even in his viſits, moſt of the time is conſumed in going and coming. His pleaſures are pure and delicious, but more imaginary than real; they heighten his love, without enervating his heart.

The days he is debarred from enjoying her preſence, he does not ſit idly at home. He is ſtill Emilius; and has not degenerated from his real character. Moſt frequently he roves about the neighbouring country, where he continues his ſtudy of natural hiſtory, ſurveys the lands, and examines their culture and productions: he compares the manner in which the people improve their grounds to that uſed in other places; he inquires into the reaſon of the difference, and when he knows of more uſeful methods, he imparts them to the huſbandman. If he propoſes a better ploughſhare, he cauſes it to be made after his own deſign; if he finds a marle-pit, he acquaints them with the uſe of it: he frequently puts his hand to the plough himſelf; they are

amazed to ſee him handle their tools ſo dexterouſly; to ſee him trace deeper and ſtraighter furrows than they, ſow more even, and direct the ſlopes and ſhelving beds with greater regularity. They do not laugh at him as a pretender to agriculture, but perceive that he is really acquainted with the ſubject. In a word, he extends his care and attention to every thing that may be of general utility. Neither does he confine himſelf to theſe acts of benevolence; he viſits the neighbouring cottages, and inquires into the ſituation of the peaſants, the circumſtances of their families, the number of children, the quantity of lands they hold, the nature of their produce, their incomings and outgoings, their expences, debts, *&c.* He gives them very little money, knowing that in general it is ill employed; but he lays it out for their uſe himſelf, and does them a ſervice even againſt their will. He provides them with labourers, and frequently pays them a day's hire for work deſigned for their own benefit. For one he thatches a cottage, or rebuilds it when it is ready to fall down; for another he employs hands to clear his grounds, which were deſerted for want of means to manure them; to another he furniſhes a cow, a horſe, and all ſorts of cattle, in the room of thoſe they have loſt by accident or mortality. If two neighbours are ready to go to law, he reconciles them; if a peaſant falls ſick, he appoints a perſon to take care of him, or attends him himſelf *; if another is oppreſſed by a

* To take care of a ſick peaſant, is not to give him phyſic, or apothecaries drugs: this is not what thoſe poor people ſtand

a powerful neighbour, he protects and recommends him; if poor people make love, he helps to marry them; if a good woman has loſt her only child, on whom ſhe dotes, he pays her a viſit, and takes ſome pains to alleviate her uneaſineſs. He does not diſdain the company of the poor and indigent; he is not in a hurry to withdraw from the unfortunate; he often dines with the peaſants whom he ſo kindly relieves, and even accepts of that favour from thoſe who do not want his aſſiſtance; while he is a benefactor to the one, and to the others a friend, he continues to behave as their equal. In a word, he does always as much good by his perſonal attendance, as by a pecuniary relief.

Sometimes he directs his ſteps towards the bliſsful manſion, in hopes of having a glance at Sophia, and of ſeeing her walk, himſelf unperceived. But his conduct is always artleſs; he is incapable, he is unwilling to elude her commands. He has that amiable delicacy, which prides itſelf in a punctual adherence to the rules of honour. He ſtrictly obeys orders, and never approaches near enough to be beholden to chance for what he would willingly owe to Sophia's indulgence. In revenge for this ſacrifice, he roves about the adjacent country, tracing his miſtreſs's footſteps, and grieving for the painful walks ſhe has taken upon his account. The eve

ſtand in need of during their illneſs; they want better nouriſhment, and a greater quantity of it. With regard to perſons of good fortune, when they happen to have a fever, I adviſe them to faſt; but when their poor tenants are ill of the ſame diſorder, let them have meat, let them be ſupplied with wine. Moſt of their diſorders proceed from poverty and hardſhips; their beſt phyſic is in their landlord's cellar; his butcher ſhould be their only apothecary.

of his visit he goes to some neighbouring farm to bespeak a collation for the next day. He contrives to make the family take a walk this way without mentioning his design; he steps into the good farmer's as it were by chance, and there they find fruit, cakes, and cream. The dainty Sophia is not insensible to these little acts of gallantry; she is ready to acknowledge our great care and attention to oblige, for I have always my share in the compliment, even if I had no concern in the obligation; this is a girl's artifice, to be less embarrassed in returning thanks. Her father and I eat the cakes and drink the wine; but Emilius joins with the ladies, and is ever upon the watch to steal a plate of cream, into which Sophia has dipped her spoon.

Now we are upon the subject of cakes, I put Emilius in mind of his former races. The family would know what we mean; I explain it to them, upon which they fall a-laughing, and then they ask him whether he still knows how to run? Better than ever, answers Emilius; I should be very sorry to have forgot it. One in the company would have been very glad to see him perform, but is afraid to mention it; another undertakes to make the proposal, and he consents. Two or three young people in the neighbourhood are sent for; a prize is decreed; and the better to imitate the ancient games, a cake is fixed upon a certain mark: each of the competitors holds himself ready, and pappa gives the signal by clapping his hands. The swift-footed Emilius cleaves the liquid air, and is at the end of his career, when the three lubberly boys have hardly started. Emilius receives the prize from the

the hands of Sophia, and with the generoſity of Æneas, diſtributes the preſents among the vanquiſhed.

Amidſt the ſplendour of the triumph, Sophia dares to challenge the victor, and boaſts of being able to equal him in ſwiftneſs. He does not refuſe to enter the liſts with his fair rival; but while in getting ready to ſtart, ſhe tucks up her gown on both ſides, and more eager to diſplay a handſome leg before Emilius, than to outſtrip him in running, ſhe looks and examines whether her petticoats are ſufficiently ſhort, he whiſpers a word or two to her mamma, who ſmiles, and gives a nod of approbation. He then comes and places himſelf on the ſide of his rival; the ſignal is no ſooner given than ſhe ſets off, and flies with amazing rapidity.

Women are not formed for running; when they fly from us, it is only to be overtaken. This is not the only exerciſe at which they are inexpert; but it is the only one they perform with a bad grace. Their elbows jutting behind, and glued as it were to their bodies, give them a ridiculous attitude; and the high heels on which they are mounted, make them appear like ſo many graſs-hoppers, rather fit to leap, than to run a race.

Emilius not imagining that Sophia is abler at this exerciſe than the reſt of her ſex, does not vouchſafe to ſtir from his place, but ſees her ſet off with a ſcornful ſmile. Sophia is very light, and wears low heels to her ſhoes; having no need of artifice to appear to have a ſmall foot. She gets the ſtart of him, and ſprings with ſuch velocity, that he had but juſt time to overtake

this ſecond Atlanta. He ſets off in his turn, like an eagle that darts on his prey, follows her cloſe, preſſes hard, and overtakes her at length when ſhe is quite out of breath; then gently paſſing his left arm round her waiſt, he raiſes her like a feather from the ground, and preſſing the delicious load to his boſom, he finiſhes his courſe, but firſt makes her touch the goal; then crying *Sophia is victorious*, he claps one knee to the ground before his idol, and acknowledges himſelf vanquiſhed.

Beſides theſe amuſements, he alſo applies ſome time to the trade to which we ſerved our apprenticeſhip. At leaſt one day in the week, and when the weather is ſo bad as to prevent our being in the open air, Emilius and I are employed at a maſter-joiner's in the town where we reſide. This is not done as a matter of form, and in the ſuperficial way of people of fortune, but in good earneſt, and like expert artificers. Sophia's father coming to pay us a viſit, found us one day at work; ſurpriſed at the ſight, he did not fail to make a report to his wife and daughter. Go and ſee that young man, ſaid he, in the work-ſhop, and then judge whether he deſpiſes a mean condition! it may eaſily be imagined whether Sophia heard this ſpeech with pleaſure! They talked the matter over at our next meeting; and the ladies would be glad to ſurpriſe him at work. They ſifted me without ſeeming to have any ſuch deſign; and after they had diſcovered one of our working-days, the mother and daughter took a chaiſe, in order to pay us a viſit.

Upon entering the ſhop, Sophia beheld at the further end a young man in his waiſtcoat, his

his hair negligently tied up, and ſo very attentive to his work, that he did not perceive his fair viſiters. Sophia ſtopped and beckoned to her mother. Emilius, with a chiſel in one hand and a hammer in the other, had juſt finiſhed a mortice. He then ſawed a board, and put a piece of it on the holdfaſt, in order to plane it. This curious ſight did not excite Sophia's laughter; it rather affected her mind, and created reſpect. Woman, honour thy chief; it is he that labours for thee, he that earns thy bread, he that nouriſhes thee: this is man!

Whilſt the ladies were viewing him with attention, I perceived them, and pulled Emilius by the ſleeve; upon which he turned about, and ſeeing the mother and daughter, he flung down his tools, and darted towards them with an exclamation of joy. After he had indulged his firſt tranſports, he made them ſit down, and reſumed his work. But Sophia could not ſit ſtill; ſhe roſe briſkly, ran about the ſhop, examined the tools, touched the boards, gathered the chips from the ground, looked at our hands, and ſaid, ſhe liked this buſineſs, becauſe it was neat and clean. This ſprightly damſel would even imitate Emilius. With her feeble lily-white hand ſhe laid hold of the plane, and ſtrove to uſe it; the tool ſlipped, and would not catch. Methinks I ſee Cupid aloft in the air, laughing and clapping his wings: methinks I hear him cry out with joy, and ſay, *Hercules is now revenged.*

In the mean while her mother aſks ſeveral queſtions of the maſter. Pray, Sir, what wages do you give thoſe lads? Madam, I give them twenty

twenty ſous a-day, and their board; but that young man might earn a great deal more if he would, for there is not a better workman in all the country. Twenty ſous a-day and their board! ſaid the mother, caſting a very affectionate look at us. Madam, ſo it is, replied the maſter. At theſe words ſhe flew towards Emilius, embraced him in her arms, preſſed him to her boſom, which ſhe watered moſt copiouſly with her tears, unable all the while to uſe any other utterance, than to repeat ſeveral times, *O my ſon! O my ſon.*

After they had ſpent ſome time in chatting, but without diſturbing us from our work, Let us be gone, ſaid the mother to the daughter, it begins to grow late, we muſt not make them wait. Then approaching towards Emilius, ſhe gave him a gentle ſtroke on the cheek, ſaying, Well then, my little workman, will you come along with us? He made anſwer in a very grave tone, I am engaged, aſk my maſter. She interrogated the maſter, whether he would give us permiſſion. The maſter made an anſwer, he could not: I have ſome preſſing work, ſaid he, which I muſt deliver the day after to-morrow. Depending on thoſe gentlemen, I refuſed other journeymen who offered their ſervice; if theſe ſhould fail, I know not where I could procure others; and it would be impoſſible for me to get the work done by the time appointed. The mother made no reply, but waited till Emilius would ſpeak. He bowed his head, and was ſilent. Sir, ſaid ſhe, ſomewhat ſurpriſed at his ſilence, have you nothing to ſay? Emilius gave a tender look at the daughter, and ſaid only

these words, You see very plainly that I must stay behind. Whereupon the ladies took their leave. Emilius attended them to the door, followed them with his eyes as long as he was able, sighed, and resumed his work without saying a word.

In their way home, the mother, a little piqued at what happened, took notice to her daughter of the oddity of Emilius's behaviour. Was it so difficult, said she, to satisfy the master, without being obliged to stay; and since this young man squanders away so much money without any necessity, could not he find some for a proper opportunity? O Mamma, replied Sophia, God forbid Emilius should lay such stress on money, as to make use of it to infringe a personal engagement, to break his word, and to make another violate his contract! I know he might easily indemnify the artist for the slight damage occasioned by his absence; but in the mean time he would render his mind subservient to dirty pelf, he would acquire a habit of substituting it in the place of his duty, and of believing, that we are dispensed from every thing, if we have but money to pay for the dispensation. Emilius has other ways of thinking, and I hope I shall never be the cause of his changing his sentiments. Do you imagine it has cost him nothing to stay behind? Mamma, be not mistaken; it is on my account he stays; I saw it plainly in his eyes.

Not that Sophia is indifferent in regard to the submission of her lover. On the contrary, she is severe and exact; she had rather not be at all beloved, than with a moderate affection. She

is

is nobly proud of her own merit, she is conscious of it, she honours and esteems it, and demands the same respect from her lover. She would scorn the heart that was not fully sensible of her value, that did not love her for her virtues, as much and more than for her charms; that would not prefer its duty to her, and her to every thing else in the world. She would despise a lover, who knew no law but her will; she would reign over a man, whom she had not debased. Thus it was that Circe, after debasing the companions of Ulysses, treated them with contempt, and resigned herself to him only, whom she had not been able to transform.

But exclusive of this inviolate and sacred right, she is excessively jealous of her own privileges: she watches Emilius, to see how readily he executes her orders, how shrewdly he guesses her desires, and how punctually he arrives at the hour prescribed: she would not have him anticipate or postpone his time, she would have him exact. To anticipate, is preferring himself to her; to postpone, is to neglect. To neglect Sophia! this would never happen a second time. A groundless surmise of this sort, had like to have defeated all our courtship; but Sophia is just, and ready to acknowledge her mistakes.

One evening we were expected by the family, for Emilius had received an order from his mistress. They came to meet us, but we did not appear. What is become of them? said they; surely they have met with some misfortune? No messenger? Thus the evening was spent in anxious expectation. Poor Sophia thought we were dead; she grew disconsolate, fretted most vio-

violently, and paſſed the night in tears. That very evening a ſervant was diſpatched to inquire what became of us, and to come back with the news the next morning. The man returned with a meſſenger from us, to make our apology, and to let them know we were very well. In two or three minutes after, we arrived in perſon. Then the ſcene changed; Sophia dried her tears, or, if ſhe ſhed any more, they were the effect of indignation. Her proud heart was not made eaſy by the news of our ſafety; ſhe ſtill reſented that Emilius could be ſo rude as to diſappoint the family.

Upon our arrival, ſhe wanted to retire to her room; her father would have her ſtay, and ſhe was obliged to comply; but immediately determining how ſhe was to act, ſhe affected an air of eaſe and content, by which any body might have been deceived. The father accoſted us, and ſaid: You have made your friends very uneaſy, there are ſome here who will not ſo readily forgive you. Who is that, pappa? ſaid Sophia, with the moſt graceful ſmile ſhe could poſſibly affect. What need you mind that, anſwered the father, provided it is not yourſelf? She made no reply, but caſt down her eye, and continued her work. The mother gave us a very cool reception. Emilius was ſo embarraſſed that he durſt not approach Sophia. She ſpoke to him firſt, and aſked him how he did, invited him to ſit down, and played the counterfeit ſo well, that the poor youth, quite unacquainted with the language of the high paſſions, was a dupe to this indifference, and very near being offended with it.

In

In order to undeceive him, I went to take Sophia by the hand, and to ſeal it with my lips, as is ſometimes my cuſtom: ſhe drew it back abruptly, pronouncing at the ſame time the word *Sir* in ſo ſingular a tone, that ſhe inſtantly laid herſelf open to Emilius by this involuntary emotion.

Sophia finding ſhe had betrayed herſelf, affected no longer the ſame conſtraint. Her apparent indifference is changed into irony and contempt. Her anſwers are couched in monoſyllables, and uttered with a low drawling voice, as if ſhe were afraid to give any appearance of indignation. Emilius, almoſt dead with apprehenſion, looks at her with uneaſineſs, and endeavours to meet her eyes, that ſhe may read his real ſentiments in his countenance. Sophia, more provoked at his aſſurance, darts ſuch an angry look at him, as ſuppreſſes all deſire of ſoliciting a ſecond glance. Emilius, confounded and abaſhed, dares no longer to raiſe his eye from the ground, nor to open his lips: lucky indeed was this for him; for could he, however conſcious of his innocence, have been inſenſible to her anger, ſhe would never have forgiven him.

Finding then it was my turn to act, and full time to explain myſelf, I addreſſed myſelf to Sophia. I took her again by the hand, which ſhe did not draw back, for ſhe was ready to faint with what had happened. I ſaid to her gently: Dear Sophia, we are unfortunate, but you are reaſonable and juſt; do not paſs ſentence on us, without liſtening to what we have to ſay; give

us

us an impartial hearing. She made no anſwer, and thus I ſpoke.

" We ſet out yeſterday at four in the after-
" noon; we were obliged to be here at ſeven, and
" we generally take more care than is neceſſa-
" ry, in order to reſt ourſelves when we draw
" near to your houſe. We had already walked
" three quarters of the way, when our ears
" were pierced with doleful lamentations, which
" proceeded from a hollow way in the hill at
" ſome diſtance from us. We flew towards the
" place, and found an unfortunate peaſant, who,
" returning from town, a little in liquor, had
" fallen from his horſe, and broke his leg. We
" halloed, and called out for aſſiſtance, but no-
" body anſwered. We tried to raiſe the poor
" man again upon his horſe, but all in vain;
" at the very leaſt motion, the unfortunate
" wretch was in the moſt violent agony: we
" therefore reſolved to tie the horſe up to a tree
" in the adjacent wood, and then making a lit-
" ter of our arms, we carried him as gently as
" we could, following the directions he gave us
" to his houſe. The diſtance was conſiderable,
" and we were obliged to reſt ſeveral times.
" At length we arrived, quite ſpent with fa-
" tigue, and to our great ſorrow and ſurpriſe we
" found that the poor wretch we had been car-
" rying, was the very ſame who had ſo cordial-
" ly received us the firſt day of our arrival in
" this neighbourhood. In the confuſion and
" anxiety we were under, we did not recollect
" one another till that minute.

" The poor man had only two ſmall children.
" His wife ready to lie in of a third, was ſo

" ſhocked at ſeeing him brought home in that
" condition, that ſhe fell into labour, and was
" brought to bed a few hours after. What was
" to be done under theſe circumſtances, in a lone-
" ly cottage, where no aſſiſtance could be ex-
" pected? Emilius having bethought himſelf of
" the horſe we had left in the wood, went and
" mounted it, then galloped away to town in
" ſearch of a ſurgeon. He gave the ſurgeon
" the horſe, and not being able to find a guide
" time enough, he came back on foot with a
" ſervant, after he had diſpatched a meſſenger
" to you to make his apology. During this inter-
" val, you may well imagine how greatly I found
" myſelf embarraſſed between a poor man with
" a broken leg, and a woman in labour. How-
" ever, I did every thing to the beſt of my abi-
" lities, that I imagined could be any way con-
" ducive to the aſſiſtance of either.

" I ſhall not take up your time with the re-
" maining part of our ſtory; that is not the
" matter in queſtion at preſent. It was two
" o'clock in the morning before either of us had
" a moment's reſt. In ſhort, we reached our lit-
" tle cottage before day-break, and there we
" waited till you were ſtirring, in order to give
" you an account of our adventure."

I ſaid no more; but before any body elſe could ſpeak, Emilius approached his miſtreſs, and with a loud voice, and a firmer tone than I ſhould have expected, he expreſſed himſelf in theſe words: " Sophy, my fate is in your hands,
" you know it well. You may kill me with
" grief and deſpair; but you muſt never expect
" to make me forget the rights of humanity;

" they

" they are more ſacred to me than yours, and I " ſhall never renounce them on any account."

At theſe words, Sophia, inſtead of making anſwer, roſe from her ſeat, put her arm round his neck, kiſſed his cheek; and then extending her hand to him with an inimitable grace, ſhe ſaid: Emilius take this hand, it is thine. Be my huſband, and my maſter, whenever thou pleaſeſt. I will endeavour to merit the honour of being thy wife.

Scarce had ſhe embraced him, when the father, charmed with the ſcene, clapped his hands, and cried out, *again, again;* when Sophia, without waiting to be preſſed, inſtantly gave him two kiſſes on the other cheek; but juſt in the ſame moment, terrified and alarmed at what ſhe had done, ſhe flew to her mother, and in her boſom concealed her face, which was quite inflamed with bluſhes.

I ſhall not enter into a deſcription of the common joy: it muſt be felt by the reader. After dinner Sophia aſked me, whether it were not too far to go to viſit thoſe poor people? As it was her deſire, and an act of charity, we went. We found them in ſeparate beds, Emilius having taken care to ſend one; and there were people to attend them, for he had alſo made that proviſion. But they were both ſo deſtitute, that they ſuffered as much through want of neceſſaries, as from their painful ſituation. Sophia calls for an apron of the poor woman's, and lays it under her; the ſame ſhe does by the man, and with her ſoft hand explores every part of the bed that was capable of hurting them, and places their bodies in an eaſier poſture. Her

very preſence affords them relief; one would think ſhe ſees into all their complaints. This delicate girl is not at all ſhocked, either at the naſtineſs or ſtench of the place; ſhe removes both theſe nuiſances without any other aſſiſtance, and without any pain or uneaſineſs to the poor man and his wife. She, who is ſo nice and ſo modeſt as to be afraid of touching a man's bed with the tip of her finger, makes no difficulty in turning the wounded peaſant in his bed, to eaſe his ſituation. Charity is a virtue ſuperior to modeſty; what ſhe does, is performed with ſuch dexterity, that the poor man finds himſelf relieved, almoſt without perceiving that ſhe had touched him. Both the man and his wife bleſs the amiable girl, who attends them in their diſtreſs, and adminiſters ſuch ſeaſonable relief. She is an heavenly ſpirit, they ſay, commiſſioned by the Deity; the gracefulneſs of her perſon, as well as the goodneſs of her mind, proclaim her an angel. Emilius, deeply affected, contemplated her in ſilence. Man, love thy help-mate: ſhe was given thee by the Supreme, to comfort thee in thy troubles, and to aſſwage thy misfortunes: this is woman!

The new-born child was chriſtened. The two lovers were ſponſors for him, and would have been glad of affording an occaſion for the ſame ceremony themſelves. They ardently long for the happy moment of their union, and fancy it not far diſtant; Sophia's ſcruples are all removed, but mine are coming. They have not reached the point they imagined; others beſides them muſt be ſatisfied.

They had not ſeen one another for two days, when I entered Emilius' apartment in the morning,

ing, with a letter in my hand, and looking at him very ſteadily, What would you do, ſaid I, were you to hear that Sophia is dead! At this he cried out, ſtarted up from his ſeat, clapped his hands together, and, without ſaying a word, gave me a moſt ghaſtly look. Anſwer me then, continued I with the ſame ſerenity. Incenſed at my coolneſs, he drew towards me, his eyes inflamed with choler, and ſtopping ſhort almoſt in a menacing attitude; What ſhould I do?—I know not; but this I know, that I never more would ſet eyes on the perſon that brought me the tidings. Make yourſelf eaſy, replied I ſmiling, ſhe is very well, and thinks of you; for we are expected this evening. But let us take a walk together, and have a little converſation.

The tender paſſion that filled his heart, would no longer allow him to liſten, as formerly, to cool reaſoning. It was therefore neceſſary to intereſt him by that very paſſion, in order to render him attentive to my inſtructions. This I performed by this terrible preamble, and I was now certain that he was prepared to hear the following diſcourſe.

" We all aim at happineſs, my dear Emilius; " this is the end of every ſenſible being, the " firſt deſire implanted in us by nature, and the " only one we never relinquiſh. But where is " this happineſs to be found? Who is acquaint- " ed with it? Every body is in ſearch of it, and " yet it eſcapes their moſt diligent inquiry. We " waſte our lives in the purſuit, and die with- " out obtaining the wiſhed for end. When I " took thee, my young friend, into my arms " at thy nativity, and calling on the Supreme

" to witneſs my engagement, devoted my days " to the happineſs of thine, was I ſenſible of " the nature of this obligation? No; I only " knew, that, in contributing to thy felicity, I " was ſure of promoting my own. By enga- " ging on thy account in this uſeful purſuit, " I made it common to us both.

" So long as we know not how to proceed, " wiſdom conſiſts in remaining inactive. Of " all maxims this is the moſt neceſſary to man, " though he practiſes it the leaſt. By purſuing " happineſs, without knowing in what ſoil it " grows, we run great riſk of miſſing it, as " there are ſo many roads to lead us aſtray: but " it is not every body that underſtands the wiſ- " dom of inaction. Solicitous and uneaſy, from " an ardent deſire of felicity, we prefer being " miſtaken, rather than not being buſied in the " inquiry; and when once we depart from the " place where poſſibly it may be found, we are " ever afterwards bewildered.

" With the ſame ignorance, I ſtudied to a- " void the ſame miſtake. Undertaking the care " of thee, I reſolved not to take an uſeleſs ſtep, " and to prevent thee from doing it, I confined " myſelf to the road preſcribed by nature, wait- " ing till it led me into that of happineſs. I " found that they had the ſame path, and that, " unknown to me, I had diligently purſued it.

" Be thou my witneſs and my judge; I ſhall " not object againſt thee. Thy early years were " not ſacrificed to the ſubſequent part of thy " life; thou haſt enjoyed all the bleſſings with " which thou haſt been favoured by nature. Of " thoſe evils to which it rendered thee ſubject,

" and

" and from which I could have preſerved thee,
" thou haſt felt none but ſuch as were likely to
" inure thee to other hardſhips. Thou haſt ſuf-
" fered none but ſuch as were neceſſary to en-
" able thee to avoid greater evils. Thou haſt
" been a ſtranger to ſlavery, and irkſome con-
" ſtraint. Bleſſed with freedom and content,
" thou haſt remained juſt and good; for vice
" and puniſhment are inſeparable, and man ne-
" ver was miſerable till he grew wicked. Let
" the remembrance of thy infancy be continued
" to thy lateſt days; I am not at all afraid that my
" honeſt friend will ever recal it to mind, with-
" out bleſſing the hand by whom it was directed.

" No ſooner waſt thou arrived to the years of
" diſcretion, than I guarded thee againſt hu-
" man opinions; and when thy heart became
" ſuſceptible of paſſion, I hindered thee from
" being enſlaved. Could I have prolonged that
" internal tranquillity to the latter end of thy
" days, I ſhould have inſured my work, and
" thou wouldſt have been as happy as the con-
" dition of humanity will permit. But in vain,
" my dear Emilius, did I dip thy mind into the
" river Styx, I could not render it every where
" invulnerable; lo, a new enemy is ſtarted up,
" whom thou haſt not learned to conquer, and
" from whom I can no longer preſerve thee.
" This enemy is thyſelf. Nature and fortune
" had made thee free. Thou waſt able to en-
" dure miſery, and to expoſe thyſelf to bodily
" pains, but thoſe of the mind were unknown
" to thee: hitherto thou haſt depended only up-
" on the condition of humanity, but now thou
" art held by every tie thou haſt made for thy-
" ſelf;

" ſelf; by learning to deſire, thou art become a
" ſlave to thy paſſions. Though there is no
" change in thy outward form, though there is
" nothing hurts thy body, nothing that affects thy
" exiſtence, yet how many evils may attack thy
" mind! How many diſorders thou mayeſt ſuf-
" fer without being ſick! How many deaths thou
" mayeſt undergo, without dying! An untruth,
" an error, a doubt, may throw thee into deſpair.

" Thou haſt been preſent, when theatrical
" heroes, giving looſe to their extravagant for-
" rows, have made the playhouſe reſound with
" their fooliſh lamentations; when they grieved
" like women, wept and cried like children,
" and thus gained the public applauſe. Re-
" member how greatly thou haſt been ſcandali-
" ſed at thoſe lamentations and mournful cries,
" coming from men, from whom one would
" have expected the greateſt firmneſs and con-
" ſtancy of mind. What! ſaidſt thou, with in-
" dignation, are theſe the examples we are to
" follow, theſe the models propoſed for our imi-
" tation? Are they afraid that man is not ſuffi-
" ciently mean, impotent, and unfortunate, un-
" leſs we alſo flatter his weakneſs, under the
" falſe repreſentation of virtue? My young
" friend, be more indulgent hereafter to the
" ſtage, now thou art become one of its heroes.

" Thou knoweſt how to ſuffer and to die;
" thou art able to endure the law of neceſſity in
" natural evils, but thou haſt impoſed no law
" on the deſires of thy heart; and it is from
" theſe, more than from our phyſical neceſſities,
" the anxiety and trouble of life ariſe. Our ap-
" petites are enlarged; our force is almoſt anni-
hilated.

" hilated. Man, by his desires, is made de-
" pendent on a thousand things; while of him-
" self he is quite independent, even on his own
" existence; the more he increases his attach-
" ments, the more he multiplies his anxieties.
" Every thing in life is vain and transitory;
" whatever we love, will sooner or later be torn
" from us; yet we fix our attentions to it, as if
" it were to last for ever. How greatly thou
" wast frightened even upon a surmise of the
" death of Sophia! Didst thou then imagine
" she was immortal? Does nobody die at
" her age? She must die, my child, and per-
" haps before thee! Who knows whether she
" be alive at this instant? Nature hath made
" thee subject to one death only; thou subjec-
" test thyself to a second.

" Thus subdued by thy irregular passions,
" how greatly art thou to be pitied! Ever sub-
" ject to losses, afflictions, and alarms, thou
" will not even enjoy the little that has been
" left thee. The apprehension of losing all,
" will hinder thee from possessing any thing;
" because thou wouldest follow thy passions a-
" lone, thou wilt never be able to satisfy them.
" Thou wilt ever be in search of repose, and it
" will always fly from thee: and thou wilt grow
" wicked, and be miserable; and how is it pos-
" sible to be otherwise, when thou hast no other
" law than thy unruly desires: if thou canst not
" submit to privations that are involuntary, how
" wilt thou be able freely to impose them on
" thyself? How wilt thou learn to sacrifice thy
" inclination to thy duty, and to oppose thy
" heart, in order to be directed by reason?

" Thou

" Thou who wouldeſt never more ſet eyes upon " him who appriſed thee of the death of thy " miſtreſs, how ſhouldeſt thou behold the per- " ſon who would deprive thee of her when li- " ving; who would dare to ſay, ſhe is dead in re- " gard to thee; virtue parts thee from her? Thou " ſayeſt thou muſt live with her, let what will hap- " pen; whether Sophia be married or not, whe- " ther thou art free or not, whether ſhe loves or " hates thee, whether thou haſt a permiſſion or " refuſal; it does not ſignify, thou art determi- " ned to have her, thou muſt poſſeſs her at any " price whatever. I would willingly know, " what crime is it that will ſtop a man, who " has no other law than the deſires of his heart, " and who knows not how to reſtrain any of " his deſires?

" My child, there is no ſuch a thing as ſuc- " ceſs without courage, or virtue without ſtrug- " gle. The word *virtue* is derived from *force*: " this is the foundation of all virtue. Virtue " belongs only to a being weak by its nature, " and ſtrong by its will; in this conſiſts the juſt " man's merit; and though we call the Deity " good, yet we do not ſay he is virtuous, be- " cauſe he has no need of any effort or ſtruggle " to ſhew his beneficence. In order to explain " this word to you, which has been ſo often " profaned, I waited till thou wert capable of " underſtanding me. So long as the practice " of virtue is attended with no difficulty or " ſtruggle, there is very little occaſion to know " it. This knowledge becomes neceſſary, when " the paſſions are awakened; and that is the " time at which thou art arrived.

" Having

" Having educated thee in all the ſimplicity " of nature, inſtead of inculcating painful du- " ties, I have preſerved thee from thoſe vices " which rendered thoſe duties painful; I have " rendered falſehood not ſo odious as uſeleſs to " thee; I have inſtructed thee leſs concerning " the obligation of giving every man his due, " than in that of minding only what belongs to " that of thyſelf. I have made thee rather good " than virtuous; but he who is only good, con- " tinues ſo no longer than he is influenced by " the pleaſure reſulting from it. Goodneſs is " broke down and deſtroyed by the weight " of the human paſſions; a man who is no " more than good, is good only to himſelf.

" What is then a virtuous man? He who " knows how to conquer his paſſions: for then " he follows the dictates of his reaſon and con- " ſcience; he conforms to his duty, he confines " himſelf to order, and nothing can make him " deviate from it. Hitherto thou haſt been free " only in appearance; thou haſt enjoyed only " the precarious liberty of a ſlave, who has re- " ceived no commands from his maſter. Now " be free indeed; learn to become thy own " maſter; command thy heart, O Emilius, and " thou wilt be virtuous.

" Here then we have another apprenticeſhip " to ſerve; and this is more painful than the " former. For nature either delivers us from " the evils to which ſhe expoſes us, or teaches " us to endure them: but ſhe is quite ſilent in re- " gard to thoſe of our own creating; ſhe aban- " dons us to ourſelves; ſhe ſuffers us to be vic- " tims to our paſſions, to be overpowered by

" our

" our vain ſorrows; and to boaſt of thoſe tears
" of which we ought to be aſhamed.

" Behold this is thy firſt paſſion, and perhaps
" the only one worthy of thee. If thou know-
" eſt how to rule it as a man, it will be the laſt;
" thou wilt ſubdue all others, and be ſubject
" only to virtue.

" This, I am very ſenſible, is not a criminal
" paſſion; it is as pure as the minds of thoſe
" who feel it. It was formed in the boſom of
" modeſty, and trained up by innocence. Hap-
" py lovers! The charms of virtue only add to
" thoſe of your mutual affection; and the en-
" dearing union which you ſo ardently expect,
" is not leſs the reward of your prudence, than
" of your fond attachment. But tell me ſin-
" cerely, my friend, haſt thou been leſs ſubdu-
" ed by this paſſion, notwithſtanding its great
" purity? Art thou become leſs a ſlave to it;
" and even were it to ceaſe to be innocent to-
" morrow, wouldeſt thou ſuppreſs it? This is
" the time to try thy ſtrength; it will be too
" late when thou art obliged to exert it. Theſe
" eſſays ought to be made when remote from
" danger. Troops are not taught to fight in
" the preſence of the enemy; they are trained
" to diſcipline before they take the field; they
" engage in battle when they are quite prepared.

" It is a miſtake to diſtinguiſh the paſſions
" into lawful and prohibited, in order to in-
" dulge ourſelves in the one, and to ſuppreſs
" the other. They are all good when under
" our command, all bad when we ſubmit to
" their empire. That which nature forbids us,
" is to extend our attachments beyond our
" ſtrength;

" ſtrength; that which is prohibited by reaſon, " is to deſire what is not in our power to ob- " tain; that which is forbidden by conſcience, " is not being tempted, but our ſuffering our- " ſelves to be overcome by temptation. It does " not depend on us, whether we are to have " paſſions or not; but it is in our power to pre- " vent them from bringing us under ſubjection. " Every affection ſubject to our controul is " lawful; thoſe which tyranniſe over the " mind, are criminal. A man is not guilty " for loving another perſon's wife, provided he " reſtrains that unhappy paſſion within the li- " mits of his duty; but he is guilty in loving " his own wife, ſo as to ſacrifice every thing to " that affection.

" Do not expect from me long precepts of " morality; I have only one to give thee, and " that comprehends all the reſt. Be a man, " and confine thy heart within the limits of thy " condition. Inquire into thoſe limits, and " know them well; how narrow ſoever their " extent, thou canſt not be unhappy, ſo long as " thou doſt not attempt to go beyond them: " but when thy fooliſh deſires lead thee to look " on that as poſſible, which is otherwiſe; when " thou forgetteſt thy ſtate of humanity, to frame " imaginary ones, from which thou muſt al- " ways fall back into thy own, then indeed " thou wilt be miſerable. The only goods we " grieve to be without, are thoſe to which we " think we have a right. The evident impoſſi- " bility of obtaining them, takes off our affec- " tion; and a wiſh without hope never creates " uneaſineſs. A beggar is not tormented with

" the desire of being a king; a king does not
" wish to be a Deity, till he no longer fancies
" himself to be a man.

" Pride is the source of our greatest evils;
" but the sage is always rendered moderate by
" the contemplation of human misery. He con-
" tinues in his own place; he does not give
" himself any uneasiness to remove from it; he
" does not employ his strength to acquire what
" he is unable to preserve, but to secure the
" possession of what he has acquired: so that he
" exceeds others in power and happiness, by so
" much as they exceed him in the multiplicity
" of their desires. Shall I, a poor mortal, a
" vain perishable being, pretend to form eter-
" nal connections upon this earth, where every
" thing is fading and transitory, and from whence
" to-morrow I must vanish? O Emilius! my
" son! were I to lose thee, I should be deprived
" of the better part of myself! and yet I must
" learn to lose thee; for who knows when we
" shall be parted?

" Art thou then willing to live happy and
" wise? Set thy heart on no beauty but that
" which never fades; let thy condition limit
" thy desires; let thy duties precede thy incli-
" nations; extend the law of necessity to moral
" subjects; learn to lose what may be taken
" from thee; learn to sacrifice every thing when
" virtue commands it; to place thyself above
" events, to detach thyself from objects without
" any great violence; to be intrepid in adver-
" sity, to the end that thou mayest never be un-
" fortunate; to be steady to thy duty, that thou
" mayest incur no guilt: then wilt thou be hap-

" py.

" py in ſpite of fortune, and wiſe in ſpite of the " paſſions. Then wilt thou find, even in the " poſſeſſion of periſhable goods, a pleaſure which " nothing can interrupt; thou wilt poſſeſs them, " without their poſſeſſing thee; and wilt per- " ceive, that as every thing is ſo brittle and " tranſient, man enjoys nothing but what he is " prepared to loſe. It is true, thou wilt not " have the deception of imaginary pleaſures, nei- " ther wilt thou have the pains with which they " are attended. Thou wilt profit greatly by this " exchange; for thoſe pains are frequent and " real, while the pleaſures are ſcarce and ima- " ginary. After ſubduing ſo many fallacious " opinions, thou wilt alſo triumph over that " which ſets ſo great a value on life. Thou wilt " ſpend thine without trouble and anxiety, and " finiſh it without terror and affright; thou " wilt detach thyſelf from it, as from every " thing elſe. Let others ſhudder with horror, " and imagine, that, upon quitting this life, " they ſhall ceaſe to exiſt; thou haſt been ac- " quainted with its nothingneſs, and therefore " wilt think that thy exiſtence is only going to " begin. Death is the period of the life of a " wicked man, and the beginning of that of the " juſt."

Emilius liſtened to me with great attention, mixed with inquietude. From this introduction he apprehended ſome diſagreeable concluſion. From my enlarging on the exerciſe of reſignation and fortitude, he foreſaw that I intended to put him to ſome very ſevere trial; like a wounded man, who trembles at the approach of a ſurgeon, and fancies that he already

feels the hand which gives him pain, at the ſame time that it prevents a mortification.

Dubious, uneaſy, and ſolicitous to diſcover my intention, inſtead of making me an anſwer, he aſks me a queſtion, but with ſome apprehenſion. What muſt I do? ſaid he to me, almoſt trembling, and without daring to raiſe his eyes from the ground. What muſt you do? replied I, in a very reſolute tone: You muſt quit Sophia: What is that you ſay? cried he, with ſome vehemence. Quit Sophia! quit her, deceive her, be a traitor, a villain, a perjured wretch!—— What! replied I, interrupting him, is Emilius afraid I ſhall teach him to deſerve ſuch appellations? No, continued he with the ſame impetuoſity, neither you nor any body elſe ſhall teach me. I ſhall know how to preſerve your pupil even in ſpite of you; I ſhall know how to avoid deſerving any ſuch titles.

As I had expected this firſt ſally, I let it paſs off without ſhewing the leaſt emotion. If I had not been maſter of my own temper, with what face could I preach up moderation to him? Emilius knows me too well, to think me capable of requiring him to do any thing that is wrong; and he is very ſenſible it would be wrong to quit Sophia, according to the meaning in which he takes this word. He therefore waited ſome time for me to explain myſelf. Upon which I reſumed my diſcourſe.

"Do you believe, dear Emilius, that any man "living, let his ſituation be what it will, can "be happier than you have been theſe three "months? If you think he can, I would have "you undeceive yourſelf. Before you have ta-

"ſted

" ſted the pleaſures of life, you have enjoyed
" its utmoſt happineſs. There is nothing ſupe-
" rior to what you have felt. Senſual felicity
" is tranſitory and fleeting; there the heart is
" always diſappointed. You have enjoyed more
" in expectation, than ever you will in reality.
" The imagination adorns the object we deſire;
" but poſſeſſion ſtrips it of its borrowed orna-
" ments. Except the ſole ſelf-exiſtent Being,
" nothing is beautiful, but that which is ſo on-
" ly in idea. Could this ſtate have always laſt-
" ed, you would have found ſupreme happineſs.
" But every thing belonging to a man partakes
" of his mortality; every thing is finite, every
" thing is tranſitory in human life; and even
" were that ſtate which renders us happy, to
" laſt for ever, even habit would ſoon deprive
" us of the reliſh of enjoyment. If nothing
" changes outwardly, the heart is ſubject to
" change; either happineſs forſakes us, or we
" it.

" The time, of which you have kept no ac-
" count, was ſliding away during your deliri-
" um. The ſummer is gone, and winter is
" approaching. Even were we able to continue
" our walks in ſo rude a ſeaſon, it would not be
" ſuffered. We ſhould be obliged, againſt our
" will, to change our manner of living; our
" preſent method of viſiting can be of no long-
" er continuance. I ſee, by the impatience of
" your looks, that this difficulty does not at all
" embarraſs you. Sophia's declaration, and
" your own deſires, have ſuggeſted to you a
" very eaſy ſcheme for avoiding the ſnow, and
" for ſeeing your miſtreſs as often as you pleaſe,

" without the trouble of a journey. The ex-
" pedient, doubtleſs, is commodious; but when
" ſpring comes, the ſnow is melted, and the
" marriage abides: we muſt think of it ſo as to
" make it agree with all ſeaſons.

" You would fain eſpouſe Sophia, and you
" have not been acquainted with her five
" months! you want to marry her, not becauſe
" ſhe ſuits your condition, but becauſe ſhe is
" agreeable in your eye; juſt as if lovers were
" never miſtaken in regard to points of agree-
" ment, and they who commence with love,
" did not often conclude with averſion. She is
" virtuous, I know, but is that enough? is it
" ſufficient to be honeſt, for people to agree in
" temper? it is not her virtue I call in queſtion,
" it is her temper, her diſpoſition of mind!
" does a woman ſhew herſelf in a day? do you
" know in how many different points of view
" you muſt behold her to be a complete judge
" of her humour? will a four months acquaint-
" ance be a ſufficient ſecurity for her whole
" life? perhaps two months abſence will put
" her out of your mind; perhaps another perſon
" only waits for your removal to baniſh you
" from her heart; poſſibly upon your return
" you will find her as indifferent as hitherto
" ſhe has ſhewn herſelf tender and affectionate.
" The paſſions do not depend upon principle;
" ſhe may continue to be extremely virtuous,
" and yet ceaſe to love you. She will be faith-
" ful and conſtant, I am apt to believe; but
" who can anſwer for either of you, ſo long as
" you have not made any trial of each other?
" will you wait till this trial can be of no uſe

" to

" to you? will you ſtay to be acquainted when
" it is impoſſible to ſeparate?

" Sophia is not eighteen years of age, you
" are hardly paſt your twenty-ſecond; this is
" the age of love, but not of marriage. What
" a father, and what a mother of a family! for
" God's ſake, before you think of bringing up
" children, ceaſe to be one yourſelf! do you
" know how many young women, by a prema-
" ture pregnancy, have enfeebled their conſti-
" tution, ruined their health, and ſhortened
" their days? what numbers of children remain
" in an unfeebled ſtate, from not having been
" nouriſhed in a full grown body? when the
" mother and the child are both increaſing in
" bulk at the ſame time, and the ſubſtance ne-
" ceſſary for the growth of each is divided, nei-
" ther of them have that ſhare which was in-
" tended by nature; and how is it poſſible then
" but that both ſhould ſuffer? either I am very
" ill acquainted with Emilius, or he will chuſe
" rather to have his wife and children robuſt,
" than ſatisfy his impatience at the expence of
" their health and their life.

" Let us proceed to your caſe. In aſpiring
" to the ſtate of a huſband and of a father, have
" you well weighed the duties of both: by ma-
" king yourſelf the head of a family, you be-
" come a member of the ſtate; and do you un-
" derſtand what is meant by ſuch a member?
" do you know the nature of laws, and govern-
" ment, and your duty to your country? are
" you ſenſible at what price you are permitted
" to live, and for whom you ought to ſacrifice
" your life? you imagine you have learned e-

" very

" very thing, and as yet you know nothing at " all. Before you accept a place in civil ſocie- " ty, learn the nature thereof, and ſee what " rank is moſt ſuitable to your diſpoſition.

" Emilius, you muſt quit Sophia; I do not " ſay you muſt forſake her: were you capable " of ſuch an action, ſhe would be too happy in " not having made you her huſband; you muſt " part with her in order to become worthy of " ſuch a wife. Do not be ſo vain, as to think " you are arrived at that perfection already! " Oh, what a vaſt deal you have as yet to learn! " come and execute this noble taſk; come and " learn to endure the pain of abſence: come and " gain the prize of fidelity, to the end that, up- " on your return, you may have ſome merit to " boaſt of in her eye, and you may aſk her hand, " not as a favour, but as a reward of your con- " ſtancy."

The youth, not as yet accuſtomed to ſtruggle with himſelf, unuſed to deſire one thing, and to chuſe another, does not immediately ſurrender, but reſiſts and diſputes. Why ſhould he refuſe a happineſs which is intended for him? would not it be ſcorning the hand that was offered him, to delay accepting of it? what occaſion has he to abſent himſelf from her, to learn his duty? and even were ſuch a ſtep neceſſary, why ſhould not he be tied in an indiſſoluble bond, the certain pledge of his return? let him be permitted to make her his wife, and he is ready to follow me; let them be united, and he will leave her without apprehenſion.——" To be united, in " order to be ſeparated, my dear Emilius, what " a contradiction? it is heroic for a lover to be

" able

" able to live without his miſtreſs; but a huſ-
" band ſhould never leave his wife without ur-
" gent neceſſity. In order to remove your ſcru-
" ples, I perceive your delays muſt be involun-
" tary; you muſt be able to tell Sophia that
" you part with her againſt your conſent. Well
" then, content yourſelf; and ſince you do
" not chuſe to ſubmit to reaſon, acknowledge
" another maſter. You have not forgot the
" engagement you have contracted with me.
" Emilius, you muſt quit Sophia; I command
" you."

At this word he hung down his head, was mute, fell into a brown ſtudy, then looking in my face, he ſaid, When ſhall we ſet off? In eight days, replied I; but we muſt prepare Sophia for this departure. The women are weaker veſſels, therefore ſome conſideration ought to be paid to them; and this abſence not being a duty in regard to her, as it is to you, ſhe is allowed to bear it with leſs firmneſs.

I have been often tempted to continue the journal of this young couple down to the time when Emilius ſeparated from his miſtreſs, in order to travel; but I have already but too much treſpaſſed on the reader's indulgence, and therefore for once I ſhall cut it ſhort, in order to finiſh my narrative. Will Emilius dare to ſhew the ſame aſſurance at the feet of his miſtreſs, as he lately did to his friend? For my part, I believe he will; this very aſſurance is a proof of the ſincerity of his affection. He would be much more confuſed in her preſence, were his ſeparation leſs painful; he would then be guilty of a crime in leaving her, a circumſtance that muſt be

be always embarraſſing to a perſon educated in the principles of virtue. But the dearer the ſacrifice, the more merit he claims in the eye of her for whoſe ſake he undergoes ſuch torture. He is not at all afraid leſt he ſhould miſtake the motive by which he is determined. He ſeems to ſay to her at each glance, O Sophy! look into my heart, and be faithful; thy lover is to thee and to virtue.

The proud Sophia, on the other hand, endeavours to ſupport with dignity ſo ſudden a ſhock. She would fain appear to be unaffected with it; but as ſhe has no honour, like Emilius, in ſubduing the violence of paſſion, her firmneſs is not ſo unſhaken. At length ſhe indulges her grief, ſhe weeps, ſhe ſighs in a diſconſolate manner; the apprehenſion of being forgot, heightens her concern for the approaching ſeparation. It is not before her lover the lovely Sophia weeps, nor is it to him ſhe expreſſes her fears; ſooner would ſhe periſh than ſuffer one ſingle ſigh to eſcape from her in his preſence; it is I that hear her plaintive notes, it is I that behold her cheeks bedewed with tears; and ſhe affects to make me her confident. The women are artful, and know how to diſguiſe their paſſions; the more ſhe murmurs in private againſt my tyrannical reſolution, the more ſhe ſtudies to ſoothe me into pity, knowing that I am the arbiter of her deſtiny.

I endeavour, for my part, to alleviate her pain, and to make her eaſy by rendering myſelf anſwerable for her lover, or rather for her ſpouſe; if ſhe will but prove as faithful to him, as he to her, I ſwear that in two years they ſhall be join-

joined in Hymen's bands. She has ſo good an opinion of me, as to believe I would not deceive her. I am ſecurity for each to each. Their own virtuous diſpoſition, their opinion of my probity, and the confidence they repoſe in their parents, ought to quiet their minds: but what can reaſon avail againſt human weakneſs? They part as if they were never more to behold each other.

Then it was that Sophia recollected the grief and concern of Eucharis, and imagined herſelf really in the place of that diſconſolate nymph. I was afraid leſt ſhe ſhould revive the idea of thoſe romantic adventures during her lover's abſence. Sophy, ſaid I to her one day, make an exchange of books with Emilius. Give him your Telemachus, that he may learn to imitate the example of that hero; and let him give you his Spectator, with the peruſal of which you are ſo greatly delighted. There you may inſtruct yourſelf in the duties of a married woman, and remember that in two years thoſe duties will be yours. They were both pleaſed with the exchange, which inſpired them with mutual confidence. At length the dreadful day arrived, and they were obliged to ſeparate.

I had concerted every thing, beforehand, with Sophia's father, who embraced me moſt tenderly at our departure; then taking me aſide, he ſpoke theſe words to me with a grave tone of voice, and a particular emphaſis: "I have done "all I could to oblige you; I knew I had to "deal with a man of honour; I have only one "word more to ſay to you: Remember that your "pu-

" pupil has ſealed his marriage-contract on my " daughter's lips."

How great a difference in the behaviour of the two lovers! Emilius, agitated by the violence of his paſſion, inflamed with love, and tranſported beyond himſelf, breaks out into lamentations, and with floods of tears bedews the hands of the father, mother, and daughter: in the midſt of his ſobs and cries, he embraces the whole family, repeating the ſame thing a thouſand times in ſuch diſorder as on any other occaſion would be a ſubject of laughter. On Sophia's countenance is painted the deepeſt ſorrow; the roſes are fled from her cheeks, the dazzling luſtre from her eyes, and every charm is faded; thus reſigned a victim to grief, ſhe continues diſconſolate in her lonely apartment; ſhe ſays not a word, ſhe drops not a tear, ſhe perceives nobody, not even Emilius. In vain does he take hold of her hand, or preſs her in his arms; ſhe remains motionleſs, inſenſible to his tears, to his careſſes, and to every endearment; for ſhe conſiders him as already departed. Is not this a more affecting ſcene by far, than the loud lamentations of her noiſy and importunate lover? He ſees it, he feels it, and he is pierced through the heart: with difficulty I drag him away; for if I ſuffer him to tarry a moment longer, he will not chuſe to depart. I am vaſtly pleaſed at the impreſſion which this ſcene of unfeigned ſorrow has made on his mind. Should he ever be tempted to go aſtray, and to forget what he owes to Sophia, he need only to be reminded of the condition in which he beheld her at his departure, and his heart muſt be

ſtrange-

ſtrangely altered, if I do not bring it back to his Sophia.

OF TRAVELLING.

IT is a queſtion, whether it be proper for young people to travel; and a great deal has been ſaid upon the ſubject. Were the queſtion to be propoſed in another manner, whether mankind have received any benefit from travelling; perhaps there would not be ſo much room for a diſpute.

The multiplicity of books is deſtructive of ſcience. Imagining the theory we have read in authors to be ſufficient, we think ourſelves excuſed from the trouble of learning the practice. Too much reading only encourages preſumption and ignorance. In no age of literature has there been ſo much reading as in the preſent: and in no age has been leſs learning: no country in Europe has abounded with ſuch a number of hiſtories, relations, and voyages, as France; and yet none is leſs acquainted with the genius and manners of other nations. Such a multitude of books makes us forget the volume of the world; or if we ſtill peruſe it, every man ſticks to his own leaf. Were I unacquainted with the expreſſion, *Can ſuch a one as I be a Perſian?* I ſhould gueſs, upon firſt hearing it, that it came from that country, where national prejudices are moſt in vogue, and from the ſex by which they are chiefly encouraged.

A Pariſian imagines he has a knowledge of mankind, and he only knows ſomething of

Frenchmen: though their capital continually ſwarms with foreigners, yet they look upon every ſtranger as a phænomenon, and think there is not his fellow in any part of the globe. One muſt have lived and converſed with the inhabitants of that great city, to be convinced that it is poſſible for people of ſo much underſtanding to be ſo egregiouſly ſtupid. But what is very extraordinary, they have all read ſeveral accounts of the country of that ſtranger, who appears to them ſo ſurpriſing a phænomenon.

It is too great a trouble, to be obliged to ſurmount the prejudices of authors and our own, to come at the truth. I have ſpent great part of my life in peruſing the relations of travellers, and I never met with any two of them that gave me the ſame idea of the ſame people. Upon comparing what little I had obſerved, with what I had read, I concluded with diſcarding all narratives of voyages, and with regretting the time I had ſpent in ſuch reading; from a conviction that we ought not to depend on the relations of others, but on our own eye, for the truth of obſervations. This would hold good, even were all travellers to be ingenuous, and to relate only but what they have obſerved themſelves, or what they believe on authentic reports, and not to diſguiſe the truth by wilful miſrepreſentation. What muſt the caſe be then, when we are to diſentangle the real facts from the various lies with which thoſe narratives are artfully crowded.

Let us therefore leave the ſo much boaſted aſſiſtance of books to thoſe who are ſo credulous as to be content with ſuch authority. It is like the art of Raymond Lully, adapted for learning to

prattle

prattle about what we do not underſtand. It is properly for training up young philoſophers of fifteen years of age to chatter in aſſemblies, and to inform a company of the cuſtoms of Egypt and India, upon the authority of Paul Lucas, or Tavernier,

I hold it as a certain maxim, that a perſon who was never out of his own country, inſtead of having a knowledge of mankind, knows only the people with whom he has converſed. This is alſo another manner of ſtating the queſtion about foreign travel: whether it be ſufficient for a perſon of good education to be acquainted only with his countrymen, or be it alſo requiſite he ſhould have a general knowledge of mankind? This admits of no diſpute or doubt. And thus you perceive, how the ſolution of a difficulty depends on the manner of ſtating it!

But to ſtudy mankind, muſt we travel over the whole globe? Is it neceſſary to ſail to Japan, in order to obſerve the manner of the Europeans? To know the ſpecies, muſt we be acquainted with all the individuals? No; there are people who bear ſo ſtrong a reſemblance to each other, that it is not worth while to ſtudy them ſeparately. Whoever has ſeen ten Frenchmen, has beheld them all; and though this remark cannot be applied to the Engliſh, and to ſome others, yet it is certain, that every nation has its peculiar characteriſtic, which is drawn, not from the obſervation made on a ſingle member, but on a variety of people. He who has compared ten different countries, may be ſaid to know mankind; as he who has ſeen ten Frenchmen, knows the whole French nation.

In order to gain inſtruction, it is not ſufficient to traverſe a country; you muſt know how to travel. To obſerve, you muſt direct your eyes towards the object. There are many who improve leſs by travelling than by books; becauſe they know not how to reflect; and in reading they are at leaſt directed by the author, but in travelling they are incapable of making any obſervation of their own head. Others acquire no inſtruction, becauſe they do not deſire it. Their favourite object is ſo very different, that this does not at all affect them; and it is a very great chance, whether they have an exact idea of what they have no deſire to know. The French travel the moſt of any people in the world; but prepoſſeſſed with their own cuſtoms, they confound every thing that deviates from them. There are Frenchmen in all parts of the globe. In no country will you meet with greater numbers of perſons who have travelled than in France. And yet they who ſee moſt nations, know them the leaſt. The Engliſh are alſo travellers, but in a different taſte; for theſe two nations muſt be oppoſite in every thing. The Engliſh nobility go abroad, which is not the caſe of the French; the common people in France ramble a great deal; in England the vulgar are not travellers. The difference ſeems to be in favour of the Engliſh. The French have always ſome intereſted view in going abroad; but the Engliſh do not go to ſeek their fortune among other nations, except it be to trade, and with a proper ſtock; when they travel, it is to ſpend their money, and not to live upon their induſtry; they are too proud, to creep

and

and cringe out of their own country. And this is alſo the reaſon, that they gain better inſtruction among foreigners, than is uſual for Frenchmen, who have quite a different object in view. Yet the Engliſh have alſo their national prejudices, nay they have them ſtronger than any other people; but theſe depend more on paſſion than on ignorance. The Engliſhman's prejudices are founded in pride, the Frenchman's in vanity.

As the nations leaſt poliſhed are generally the wiſeſt; thoſe who go leaſt abroad, improve moſt by their travels; becauſe as they have not made ſo great a progreſs as we in frivolous reſearches, and are leſs employed about the objects of our idle curioſity, their whole attention is directed towards matters of real utility. I know none but the Spaniards, who travel in this manner; while a Frenchman runs after the polite artiſts, while an Engliſhman buſies himſelf about the deſigning of an antique, and a German carries his *album* to ſhew to the learned; the Spaniard ſilently remarks the government, the manners, and the police of a country: and out of the four, he is the only one who brings back with him any obſervations of public utility.

The ancients travelled very little, read but little, and wrote but few books; yet we ſee by thoſe extant, that they excelled us in their remarks on neighbouring nations. Without aſcending ſo high as Homer, the only poet who tranſports us into the country he deſcribes, we cannot refuſe Herodotus the honour of having drawn a more lively picture of the manners of

the times, though it be chiefly in the way of narrative, than we meet with in our modern hiſtorians, who overload their writings with portraits and characters. Tacitus has left us a more accurate deſcription of the Germans of his time, than any writer has given of the preſent inhabitants of the nation. And doubtleſs thoſe who are verſed in ancient hiſtory, have a more perfect knowledge of the Greeks, of the Carthaginians, the Romans, the Gauls, and the Perſians, than any of us can have of our neighbouring countries.

It muſt alſo be acknowledged, that as the original characters of nations are continually wearing away, they become every day more difficult to diſcern. In proportion as the ſeveral races intermix, and are confounded with one another, thoſe national differences which were formerly ſo ſtriking, begin to vaniſh. In ancient times, every country was more incloſed within itſelf, and there was leſs intercourſe between different nations: there were fewer travellers, fewer intereſts to ſettle, and fewer connections, either in a political or civil order: they had little or none of the parade of negociations; they had no ordinary ambaſſadors, no conſtant reſidents: there was very little foreign commerce; and even that little was carried on by the prince, who made uſe of ſtrange merchants; or by a contemptible ſet of people, who had no weight to take the lead, or to eſtabliſh a correſpondence between ſeparate nations. There is a hundred times more connection at preſent between Europe and Aſia, than there was formerly between Gaul and Spain. There was a greater

ſe-

ſeparation between the different countries of Europe alone, than there is at preſent in the whole globe.

Add to this, that the ancient nations looked upon themſelves rather as *Autochthones*, or original natives of their reſpective countries: they had been ſo long in poſſeſſion, that they had loſt all accounts of the diſtant ages, in which their anceſtors firſt ſettled in thoſe parts; and there had been time for them to receive the impreſſions of the climate; whereas, ſince the declenſion of the Roman empire, the inundations and different migrations of barbarians have created a total confuſion. The modern French are no longer thoſe large bodied men, with flaxen hair, and fair complexion; the Greeks have ceaſed to be thoſe men of elegant form, capable of ſerving as models to ſculptors; the perſons of the Romans, as well as their natural temper, have alſo changed; the Perſians, originally deſcended from the Tartars, have, by mixing with Circaſſian blood, decreaſed very much in their ancient deformity. The Europeans are no longer the Gauls, the Germans, the Iberians, the Allobroges; they are no more than Scythians differently degenerated in their figure, and much more ſo in their manners.

Hence it is, that the ancient diviſions of races and tribes, together with the qualities of air and ſoil, produced a greater difference in the conſtitution, figure, manners, and character of the ſeveral nations, than appears at preſent: for the inconſtancy of the modern Europeans does not allow a ſufficient time to any natural cauſe to make a proper impreſſion. By cutting down the

the foreſts, draining the marſhes, and cultivating the lands in a more uniform, though not a better manner, even the difference in the natural cauſes is greatly removed.

Were we to be prepared with the like reflections, we ſhould not be ſo ready to ridicule Herodotus, Creſias, and Pliny, for painting the inhabitants of ſeveral countries in characteriſtic traces, for which they are no longer diſtinguiſhed. We muſt bring thoſe men again to life, and they muſt have undergone, during ſo great an interval of time, no manner of change, before we can pretend to find exactly the ſame lineaments. Were we to take a general ſurvey of all the men that ever exiſted, is there the leaſt doubt, but we ſhould perceive a greater alteration in the inhabitants of different centuries, than in thoſe of different nations?

At the ſame time that it is become more difficult to make proper remarks, we find the obſervers more careleſs and inaccurate; and this is another reaſon of the ill ſucceſs of our inquiries into the natural hiſtory of mankind. The improvement derived from voyages, is relative to the view or deſign with which they are undertaken. When this happens to be a particular ſyſtem of philoſophy, the traveller ſees nothing but what makes for his purpoſe; if intereſt be his deſign, it abſorbs his whole attention. Commerce and the arts produce a communication and mixture of different nations, but prevent their ſtudying the manners of each other. When once they are acquainted with the pecuniary advantage they can derive from a mutual intercourſe, what more do they want?

It is uſeful to man to be acquainted with every habitable part of the earth, to the end that he may chuſe the moſt convenient ſpot to live in. Were each perſon able to ſubſiſt by himſelf, it would be of no importance to him to know any other country than that which is ſufficent for his ſupport. The ſavage, independent of any body's aid, and free from avarice, neither knows, nor deſires to know any other country but his own. If he is obliged to wander for his ſubſiſtence, he avoids inhabited places; his purſuit is only after the wild beaſts, and he wants them only for his nutriment. But in this part of the world, as we cannot do without a ſocial life, and it is become neceſſary for men to devour one another, it is the intereſt of each to frequent thoſe countries where our ſpecies is moſt numerous. This is the reaſon why there is always ſuch a concourſe of foreigners at Rome, at Paris, and at London. It is in great capitals that human blood is eaſieſt to purchaſe. Hence we are acquainted only with great and potent nations, and theſe are much the ſame over all the world.

You will ſay, we have men of learning, who travel for improvement; but that is a miſtake. The learned travel with a view of intereſt, like other people. There are no more Plato's nor Pythagoras's; or, if there be any ſuch, they are at a great diſtance from hence. Our literati travel by order of the court; they are commiſſioned and appointed by the prince, who defrays their expences, and pays them for viewing particular objects, which have no manner of connection with morality. They are engaged

to

to employ their whole time about that ſingle point, and they are too honeſt to take their ſalaries for nothing. If there are men of curioſity that travel in any country at their own expence, it is not in order to know, but to inſtruct mankind. They are not in purſuit of learning, but of vanity. How ſhould they learn abroad to ſhake off the yoke of opinion, ſince it was in compliance with this prejudice they began their travels.

There is a very wide difference between going abroad, in order to ſee a country, and in order to obſerve the people. The former is ever the chief object of curious perſons; the latter is to them an adventitious concern. But he who would improve in philoſophy, muſt act the very reverſe. A child forms his obſervations on inſenſible objects, and waits till he is capable of making his remarks alſo on mankind. Man ought to commence with obſerving his own ſpecies; and then let him ſpeculate on other objects at his leiſure.

It is therefore very bad reaſoning, to pretend that voyages are uſeleſs, becauſe they are ill managed. But ſuppoſing the utility of voyages, does it follow that they are proper for every body? So far from it, that, on the contrary, they are adapted to very few; to ſuch only as have arrived at a ſufficient conſtancy and firmneſs of mind, to liſten to the ſophiſms of error without being miſled, and to behold the example of vice without being corrupted. Travelling encourages a man's natural bent, and completes his character, either on the ſide of vice or virtue. A perſon that has made his foreign tour, is, at his re-

return, the man he will be all his life: there are more vitious than virtuous men, who return from their travels, becauſe there are more inclined to vice than to virtue who go abroad. Young people that have had but a bad education, and no proper governor to direct them, are apt to contract, during their travels, the vices of thoſe with whom they converſe, and none of their virtues. But they who are virtuouſly inclined, and who having improved their minds by a good education, go abroad with a real deſign of inſtruction, will be ſure to return with an increaſe of virtue and wiſdom. In this manner will my Emilius direct his travels; and ſuch was the method obſerved by that virtuous youth, worthy of a better age, whoſe merit was beheld and admired by all Europe; who died for his country in the bloom of life, but deſerved to live for ever; and whoſe tomb was adorned by his virtues only, till a foreign hand ſtrewed it with flowers.

Whatever is done from a principle of right reaſon, ought to be directed by its rules. Foreign travel, conſidered as a part of education, ſhould be under a proper regulation. To travel for the ſake of going abroad, is wandering, is ſtrolling like a vagabond; to travel for the purpoſe of inſtruction, is too vague an object; ſince inſtruction, without ſome particular point in view, is nothing at all. I ſhould be for exciting my pupil by a ſtrong motive of intereſt to improve his underſtanding; and the right choice of this intereſt would determine the nature of his improvement. This is a ſure conſequence

ſequence of the method I have endeavoured to inculcate.

But, after he has viewed himſelf in his phyſical relations to other beings, and in his moral relations to other men, it remains for him to enter into the conſideration of his civil relations to his fellow-citizens. For this end he muſt begin to ſtudy the nature of government in general, its different forms, and particularly that of the country in which he is born, in order to determine whether it be proper for him to live under it. For every man, upon coming to age, being his own maſter, has a right, which nothing can abrogate, to renounce the contract that binds him to the community, by quitting the country in which that community is eſtabliſhed. It is only by continuing to reſide there, after he has attained the uſe of reaſon, that he is tacitly ſuppoſed to confirm the engagements of his parents. He acquires the right of renouncing his country, like that of relinquiſhing his father's inheritance: beſides, as the circumſtance of our having drawn our firſt breath in ſuch a particular ſpot, is a gift of nature, we part with ſomething whenever we renounce it. Strickly ſpeaking, every man, in whatever country he is born, remains free to leave it at his own hazard, at leaſt while he does not voluntarily ſubmit to the laws, in order to acquire the right of protection.

I ſhould therefore, for inſtance, ſay to him: "Hitherto you have lived under my direction; "you were incapable of being your own gover- "nor: but behold you are drawing towards the "period, at which the laws leave you at liberty

"to

" to dispose of your estate, and to become your
" own master. You will now find yourself alone
" in society, dependent on every thing, even
" on your own patrimony. You intend to set-
" tle and marry; a very laudable design, and
" one of the principal duties of man. But be-
" fore you take a wife, you should know what
" sort of a man you intend to be, how you de-
" sign to spend your days, what means you have
" in view to procure a livelihood for yourself
" and your family; for notwithstanding this is
" not the main affair, yet you must seriously
" think on it. Are you willing to enter into a
" dependence on mankind, whom you hold in
" such contempt? Are you desirous to establish
" your fortune, and to fix your condition by ci-
" vil relations, which will incessantly leave you
" exposed to the discretion of others, and oblige
" you, in order to escape from knaves, to turn
" knave yourself?"

Upon this I shall lay before him the several possible means of improving his capital, either in commerce, or in the law, or in the revenue; and I shall convince him, that each of these professions exposes him to great risks, reduces him to a precarious and dependent situation, and obliges him to regulate his manners, his sentiments, and his conduct, by the example and prejudices of others.

" There is," I shall say to him, " another
" way of employing your time and your person,
" by entering into the service, that is, by letting
" yourself out for an easy hire, to kill people
" who have done you no harm. This is a trade,
" greatly esteemed by mankind; and those who

" are good for nothing elſe, are in high reputa-
" tion. But inſtead of exempting you from o-
" ther reſourſes, it only renders them more ne-
" ceſſary; for there is ſo much honour in this
" ſtate of life, as to ruin and exhauſt thoſe who
" devote themſelves to it. I confeſs they are
" not all ruined; for it is now become inſenſi-
" bly the cuſtom to grow rich in this, as well
" as in other profeſſions. But I queſtion, were
" I to acquaint you with the ſteps they take to
" ſucceed, whether I ſhould render you deſirous
" to follow their example.

" You muſt alſo know, that, in this very
" trade, courage and valour are no longer re-
" quiſite, except perhaps with the women. But,
" on the contrary, the meaneſt and moſt crin-
" ging are always the moſt reſpected; and if
" you ſhould take it into your head ſeriouſly to
" follow your trade, and to diſcharge your du-
" ty, you would be deſpiſed, hated, and per-
" haps caſhiered; or, at leaſt, you would be o-
" verlooked, and ſupplanted by your brother-
" officers, for being upon duty in the trenches,
" while they were upon theirs at the toilette."

I have very good reaſon to believe, that none of theſe employments will be agreeable to Emilius. " Alas!" (he will ſay to me,) " have I then
" forget the ſports of my infancy? Have I loſt
" my arms? Is my vigour exhauſted? Am I no
" longer able to work for my livelihood? Of
" what uſe are all theſe fine employments, and
" all the fooliſh opinions of men to me? I
" know no other glory than that of being hu-
" mane and honeſt; no other happineſs than
" that of living independent with the perſon I

" love,

" love, and of gaining appetite and health by
" our daily labour. Thoſe troubleſome offices
" you have been mentioning, I will have nothing
" to do with. My whole eſtate ſhall be a little
" farm in ſome corner of the world. All my
" avarice and ambition ſhall be to improve it;
" there I ſhall live without care, or inquietude.
" Give me Sophy and a farm, and I ſhall be as
" rich as Cræſus."

" Yes, my friend, (I ſhall reply,) it is ſuffi-
" cient for the happineſs of a wiſe man, to
" have a wife and a farm of his own. But theſe
" treaſures, though very moderate, are not ſo
" common as you imagine. The moſt difficult
" of the two we have diſcovered for you; let us
" come to the other.

" A farm of your own, dear Emilius! and
" in what part of the world would you chuſe
" it? In what corner of the earth could you ſay,
" Here I am maſter of my own perſon, and of
" this ſpot of land? The places where riches
" may be eaſily acquired are well known, but
" who can tell where one may do without them?
" Who can tell where you may live free and
" independent, without having occaſion to hurt
" any man, or being under an apprehenſion of
" receiving an injury? Do you imagine it is ſo
" eaſy to find a country where you are always
" permitted to be honeſt? If there be any law-
" ful and certain means of ſubſiſting without
" artifice, quarrels, or dependence, I grant it
" is by manual labour, and by cultivating your
" own land: but where is the country in which
" a man can ſay, The ground I tread on is
" mine? Before you pitch upon this happy ſpot,

" be ſure firſt of all of not having your quiet di-
" ſturbed; take care that no deſpotic govern-
" ment, no perſecuting religion, no general
" corruption of manners, ſhall come to inter-
" rupt your repoſe. Beware of immoderate
" taxes, which would eat up the fruit of your
" labour; and of endleſs law-ſuits, which would
" devour your eſtate. Contrive ſo, that beha-
" ving as an honeſt man, you ſhall have no oc-
" caſion to make your court to intendants and
" their officers, to judges, to prieſts, to opu-
" lent neighbours, and to knaves of all kinds,
" who are ever ready to torment you, if they
" find themſelves ſlighted. Guard againſt the
" oppreſſion of the great and the rich; and re-
" member, that in every country their lands
" may border on Naboth's vineyard. Should it
" be your ill fate that ſome great man in office has
" either built or purchaſed a houſe near your
" little cottage, how are you ſure that he will
" not find means, under ſome pretence or other,
" to invade your inheritance, in order to make
" his own place more compact; or that your
" land will not perhaps be abſorbed to-morrow
" in a ſpacious high way? But if you have ſuffi-
" cient credit to guard againſt all theſe incon-
" veniences, you may as well preſerve your
" riches, for this is no more difficult than the
" other. Wealth and credit are of mutual aſ-
" ſiſtance; one cannot well ſupport itſelf with-
" out the other.

" I have more experience than you, my dear
" Emilius; and I ſee better into the difficulty of
" your project. It is, however, a very good
" one; it does you honour, and will effectually

" render

" render you happy: but let us try to carry it
" into execution. I have one propoſal to make
" to you: let us devote the two years we have
" allotted to our foreign travels, in chuſing a
" proper retreat in ſome part of Europe, where
" you may live contentedly with your family,
" ſecure from all the dangers above deſcribed.
" Should we ſucceed, you will have diſcovered
" the ſeat of true happineſs, the vain purſuit of
" ſo many adventurers, and you will not have
" occaſion to complain of loſs of time. If we
" do not ſucceed, you will be cured of a chime-
" rical notion; you will make yourſelf eaſy un-
" der an inevitable evil, and ſubmit to the law
" of neceſſity."

I queſtion whether all my readers will be able to perceive the drift of this inquiry; but this I know, that if Emilius, after having finiſhed his travels according to the plan abovementioned, be not perfectly acquainted with the ſeveral matters relating to government, to national cuſtoms, and ſtate affairs of every kind, it muſt be owing either to his incapacity, or to my want of judgment.

The true principles of the law of politics have not been yet eſtabliſhed, and I preſume never will. Grotius, the maſter of this ſcience, is but a child, and what is worſe, he is reprehenſible for his inſincerity. When I heard this writer's praiſes founded ſo high, and Hobbes loaded with infamy, I perceived that theſe two authors are very little underſtood. The truth is, their principles are exactly ſimilar, and vary only in the expreſſion. There is likewiſe a difference in their method. Hobbes builds his ſyſtem.

ſtem on ſophiſms, and Grotius his upon the poets; in every thing elſe they agree.

The only modern capable of creating this great and uſeleſs ſcience, was the celebrated Monteſquieu. But he avoided entering into a diſcuſſion of the principles of the law of politics; he was content with treating of the poſitive law under eſtabliſhed governments; and there is nothing in the world more different than theſe two ſciences.

Yet whoſoever would conceive a juſt idea of eſtabliſhed governments, is obliged to unite both inquiries: to form a proper judgment of the preſent inſtitutions, we ſhould be very well acquainted with the foundation and right of civil power. The chief difficulty in clearing up theſe important ſubjects, is to intereſt a private perſon in the diſcuſſion, and to make him anſwer theſe two queſtions, *Of what ſignification is it to me? And what good can I do?* We have rendered our Emilius capable of giving a reply to both.

The ſecond difficulty is owing to the prejudice of education, to the maxims which we have early imbibed, and eſpecially to the partiality of authors, who are ever preaching up the truth to which they pay but little regard, while they are thinking of their own intereſt, concerning which they are ſilent. Now, as the common people have not the beſtowing of profeſſorſhips, penſions, and places in the academies, you may judge how the rights are ſupported by thoſe authors. I have taken care that this ſhould be no ſort of difficulty to Emilius: he ſcarce underſtands the nature of government; the only article of importance to him is to find out the beſt;

his

his deſign is not to write books; and if ever he takes pen in hand, it is not to pay his court to higher powers, but to eſtabliſh the rights of humanity.

There remains a third difficulty, more ſpecious than ſolid; and which I am neither to ſolve nor to propoſe. Let it ſuffice for me that it does not damp my zeal for the cauſe of truth; for I am well convinced that diſcuſſions of this kind do not ſo much require great abilities, as a ſtrict impartiality and ſincere love of juſtice. Hence, if it be poſſible ever to enter into a fair diſcuſſion of matters of government, it muſt, in my opinion, be in the following caſe.

Before we obſerve, we muſt lay down ſome rules for our conduct: we muſt make a ſcale, in order to regulate our meaſures. Our principles of politic law conſtitute this ſcale, and our meaſures are the civil laws which obtain in each country.

Our elements are clear and ſimple, and derived immediately from the nature of the ſubject. Queſtions will ariſe, and be regularly debated between us, but we ſhall not form them into principles till they have been ſufficiently determined.

For inſtance: aſcending directly to the ſtate of nature, we ſhall inquire whether men are born in ſubjection or freedom, in ſociety or independency; whether they are voluntarily or forcibly united; whether the force by which they are united, is capable of forming a permanent right, by which this antecedent force continues to oblige, even when ſuperſeded by another; ſo that ever ſince the reign of Nimrod, who

who is ſaid to have been the firſt that made uſe of force to ſubdue other nations, all the powers who ſubverted that force, are become tyrants and uſurpers, and there are no lawful kings but the deſcendants of Nimrod, or his repreſentatives? Or whether, when that primitive force happened to ceaſe, that which ſucceeded was alſo binding, and deſtroyed the obligation of the other: ſo that we are no longer bound to obey than while we are compelled, and our obligation expires as ſoon as we are enabled to reſiſt? This right, however, would, in my opinion, make no great addition to force, being little more than a quibble.

We ſhall inquire, whether it be not proper to ſay, that all diſeaſes proceed from God; and whether it follows from thence, that it is a crime to apply to a phyſician?

We ſhall alſo examine, whether a perſon is obliged in conſcience to give his purſe to a robber who demands it of him on the highway, even when he has it in his power to conceal it? For, after all, the piſtol he holds in his hand is a power.

Whether the word *power*, on this occaſion, implies any thing more than a lawful authority, and of courſe ſubject to the laws from whence it derives its exiſtence?

Suppoſe we reject this right founded in power, and admit that of nature or paternal authority, as the ſource of civil government, we ſhall examine into the extent of this authority, in what manner it is founded in nature, and whether it has any other reaſon than the utility and weakneſs of the child, and the natural affection of the

the parent? Therefore, when the child's weakneſs ceaſes, and his reaſon is ripened, whether he does not become ſole natural judge of what is proper for his preſervation, and conſequently his own maſter, independently of any other man, even of his father? For it is more certain that the ſon loves himſelf, than that the father loves his offspring.

Whether, upon the father's deceaſe, the children are all obliged to obey their elder brother, or any other collateral who has not the ſame natural affection for them as their father had; and whether through a ſucceſſion of generations there is conſtantly an only chief, to whom all the reſt of the family are obliged to ſubmit? in which caſe we ſhould inveſtigate in what manner the authority came to be divided, and why there was more than one upon the whole earth, that had a right to govern and direct mankind?

Upon a ſuppoſition that people were formed into governments by their own choice, we ſhould then diſtinguiſh the right from fact, and put the queſtion, whether, when they thus ſubmitted to their brothers, uncles, or relations, not from any obligation, but from their own choice and free will, this kind of government is ever to be conſidered as a free and voluntary aſſociation?

Proceeding thence to the right of ſlavery, we ſhall inquire whether one man can lawfully diſpoſe of himſelf to another, without any reſtriction or reſerve? That is, whether he has a right to renounce his perſon, his life, his reaſon, *himſelf*, the whole morality of his actions; in a word, to ceaſe to exiſt before his death, in oppoſition to nature, by whom he is immediately in-

intruſted with the care of his preſervation, and in ſpite of his own conſcience and reaſon, by which he is appriſed of the actions he ought to perform, and of thoſe from which he is bound to refrain.

If there be any reſerve or condition in the act of ſervitude, we ſhall make it a queſtion, whether this act does not then become a real compact, wherein each of the contracting parties, having no common ſuperior *, remains his own judge in regard to the conditions of the compact, and of courſe is at liberty to ſet it aſide whenever he conſiders himſelf injured?

If a man therefore cannot unconditionally reſign his liberty to his maſter; how can a whole people have a power of making an unlimited alienation of their perſons and properties to their chief? And if a ſlave remains judge of the obſervance of the contract on the part of his lord; why ſhould not the nation be judges of the performance of the compact on the part of their leader?

Being thus obliged to return to the point we ſet out from, we ſhall conſider the ſignification of this collective word *people*, and ſee whether it does not require a compact to eſtabliſh ſuch a ſociety, at leaſt a tacit compact, prior to that generally ſuppoſed?

Since the people, before they chuſe themſelves a king, are ſtill a people, who made them ſuch, but the ſocial compact? This is therefore the baſis

* Were they to have a common ſuperior, he could be no other than their ſovereign, and then the right of ſlavery would not be the ſource from whence that of ſovereignty was derived.

baſis of all civil ſociety; and from the nature of this contract, we muſt determine that of the ſociety to which it gives riſe.

We ſhall inquire into the tenor of this compact, and whether it may not be expreſſed nearly in this form: *Every one of us ſubmits his property, his liberty, his life, and all his power to the ſupreme direction of the general will: and we in a collective body receive each member, as an indiviſible part of the whole?*

This being premiſed, in order to define the terms we have occaſion for, we ſhall obſerve, that inſtead of the perſon of each contracting party, this aſſociation is productive of a moral and collective body, conſiſting of as many members as there are voters in the aſſembly. This public perſon aſſumes in general the name of a *body politic*, which by its members are denominated the *ſtate*, when paſſive; the *ſovereign*, when active; and when compared to other governments, it has the name of *power*. With relation to the members themſelves, they take the name of *people* collectively, and in particular, are called *citizens*, as members of the city, or partaking of the ſovereignty; and *ſubjects*, as ſubordinate to that ſame authority.

This act of aſſociation includes a reciprocal engagement between the public and private perſons; and every individual contracting, as it were, with himſelf, is engaged under a twofold relation, namely, as members of the legiſlature to private people; and as members of the ſtate to the legiſlature.

We ſhall further obſerve, that as no man is bound by engagements made only with himſelf, the

the public deliberation, having a power of binding all the ſubjects to the ſovereign, by reaſon of the two different relations under which each of them is conſidered, cannot bind the ſtate to itſelf. Whereby we ſee that it is impoſſible there ſhould be any other fundamental law, properly ſo called, than the ſocial compact. Which does not imply that one body politic cannot, in certain reſpects, enter into an engagement with another; for, in regard to a foreign ſtate, it then becomes a ſimple and individual being.

The two contracting parties, namely, every individual and the public, having no common ſuperior capable of determining their differences, we ſhall examine whether each of them is at liberty to break the contract whenever he pleaſes; that is, whether he has a right to renounce it on his ſide, as ſoon as he thinks himſelf injured?

In order to clear up this matter we ſhall obſerve, that as, in purſuance of the ſocial compact, the ſovereign has a power to proceed only by a common and general will, his actions ought conſequently to be directed only towards general and common objects; whence it follows, that a private perſon cannot be directly injured by the ſovereign, without injuring the whole, which is impoſſible, becauſe this would be intending an injury to himſelf. Hence the ſocial compact ſtands in need of no other ſecurity than the public force, ſince the injury can proceed only from individuals, who in that caſe are not diſcharged from their engagement, but chaſtiſed for breaking it.

For the further illuſtration of this ſubject, it will

will be proper to obſerve, that the ſocial compact is of a particular nature, in this that the people contract with themſelves alone; that is, the people in a body as ſovereign, with individuals as ſubjects. A condition which conſtitutes the entire ſpring of the political machine, and alone renders thoſe engagements lawful, reaſonable, and ſafe, which would otherwiſe be abſurd, tyrannical, and ſubject to the moſt enormous abuſes.

As individuals did not ſubmit but to the ſovereign, and the ſupreme authority is nothing more than the general will, we ſhall ſee how each perſon, by obeying the ſovereign, really obeys himſelf; and how we are free-er under the ſocial compact, than in the ſtate of nature.

After we have drawn a compariſon between natural and civil liberty in regard to perſons, we ſhall now compare the right of property to that of ſovereignty, and private property to that called *tranſcendental* *. If the authority of the ſovereign be founded in the right of property, it ought to pay the greateſt reſpect to this right, and to hold it ſacred and inviolate, ſo long as it remains in private hands: but as ſoon as it is conſidered as common to all, it becomes ſubject to the general will, and by this it may be annihilated. Hence the ſovereign has no right to meddle with the property of one, or many individuals; but he may lawfully poſſeſs himſelf of the common fund, as was practiſed at Sparta in the time of Lycurgus; whereas, the abolition of debts eſtabliſhed by Solon was an unjuſt act.

* Dominium eminens.

Since the general will alone can bind the ſubject, we ſhall inquire in what manner this will is made manifeſt, by what tokens it may be certainly known; what is the nature, and what the characteriſtic of a law? This is altogether a new inveſtigation; for as yet the ſubject has not been juſtly defined.

As ſoon as the people paſs a decree on one or more of their private members, they become divided. There ariſes a relation between the whole and its parts, which forms them into two ſeparate beings, of which the part is one, and the whole excluſive of that part is the other. But the whole excluſive of a part, is not the whole; ſo long as that relation ſubſiſts, there is no entire object, but two unequal parts.

On the contrary, when the people paſs judgment on their own body, then they conſider only themſelves; and if any relation ariſes, it is that of the entire object viewed in different lights, without any diviſion of the whole. Then the object on which judgment is paſſed, is general; and the will that decrees, is of the ſame nature. We ſhall examine whether there be any other kind of act capable of bearing the denomination of law?

If the ſovereign has a power of declaring his will only by means of the law, and this can never have any other than a general object, relative alike to all the members of the community; it follows, that he is not impowered to determine on private matters; and as it is of the utmoſt importance to the ſtate, that private affairs ſhould alſo be decided, we ſhall inquire in what manner this can be rightly effected.

Acts

Acts of ſovereignty are derived only from the general will, and of courſe can be nothing but laws; ſubſequent to theſe, there muſt be deciſive acts, or exertions of government, for the execution of ſuch laws, and theſe relate only to particular objects. Thus the act whereby the ſovereign decrees that a chief ſhall be elected, is a law; and the deciſion by which the election is made in purſuance of the law, is only an act of government.

Here therefore is a third relation in which the body of the people may be conſidered, namely, as a magiſtrate, or executor of the law, which he has enacted as ſovereign *.

We ſhall examine whether the people can diveſt themſelves of their right of ſovereignty, to tranſfer it to one or many individuals; for as the act of election is not a law, and in paſſing that act the people themſelves are not the ſovereign, it does not appear how they can confer a right not inherent in themſelves.

As the eſſential part of ſovereignty conſiſts in the general will, it does not appear what certainty there is, that the will of a private perſon ſhall always be conſentaneous to the general will of the ſovereign. On the contrary, we ſhould rather preſume it will frequently differ; for private intereſt ever tends to preferment, and the public to equality: and even were this agree-

* Theſe queſtions and propoſals are chiefly taken from a treatiſe on the *Social Compact*; and this is but an extract from a larger work, which I undertook without conſulting my abilities, and have long ſince laid aſide. The little treatiſe I have picked out of it, and of which this is an abridgment, ſhall be publiſhed ſeparately.

ment poſſible, it would be ſufficient for it to be neceſſary and undefeaſible, to prevent its being the ſource from which the ſupreme authority is derived.

We ſhall further examine, whether, without violating the ſocial compact, the heads of the nation, under what title ſoever elected, can be any thing more than the miniſters of the people, whom the latter have entruſted with the execution of the laws? Whether thoſe heads or chiefs be not accountable to the people for their adminiſtration, and ſubject to the laws which they have undertaken to ſee obſerved?

Whether if the people cannot alienate or tranſfer their ſovereign right, they can intruſt one or more perſons with it for a time? Whether, if they cannot place a maſter over their heads, they can appoint their repreſentatives? This a queſtion of great importance, and merits a particular diſcuſſion.

If the people can neither have a ſovereign nor repreſentative, we ſhall ſee in what manner they are capable of paſſing their own laws; whether they ought to have a multiplicity of laws; whether theſe ſhould be frequently changed, and whether it be eaſy for a great people to be their own legiſlator?

Whether the Romans were not a great people?

Whether it be for the good of mankind, there ſhould be great and powerful nations?

From the preceding conſiderations it follows, that in every ſtate there is an intermediate body between the ſubjects and the ſovereign; and this being formed of one or ſeveral members, is intruſted

truſted with the adminiſtration, with the executive power, and with the maintenance of civil and political liberty.

The members of this body are called *magiſtrates* or *kings*, that is *governors*. The entire body, conſidered in reſpect to the men of whom it is compoſed, is ſtyled the *prince*; and in reſpect to its manners of acting, is known by the name of *government*.

If we view the entire body as acting upon itſelf, that is, the relation of the whole to the whole, or of the ſovereign to the ſtate, we may compare this relation to that of the extremes of a continued proportion, the mean term of which is the government. The magiſtrate receives from the ſovereign the orders he gives to the people; and every thing conſidered, his power is in the ſame proportion as that of the citizens, who are ſubjects on the one hand, and ſovereigns on the other. There is no poſſibility of altering any of the three terms, without inſtantly breaking the proportion. Should the ſovereign attempt to adminiſter the laws, or the magiſtrate to enact them, or the ſubject refuſe to obey them; confuſion would enſue, and the ſtate being diſſolved, would fall either into deſpotic power or anarchy.

Let us ſuppoſe the ſtate conſiſts of ten thouſand citizens. The ſovereign can be conſidered only collectively and in a body; but every individual, as a ſubject, has a particular and independent exiſtence. Hence the ſovereign is to the ſubject, as ten thouſand to one; that is, every member of the ſtate hath for his ſhare no more than the ten thouſandth part of the ſupreme au-

thority, though he is entirely subject to it. Let the people be compoſed of a hundred thouſand men, ſtill the ſituation of the ſubject does not alter; every man bears the whole weight of the laws, while his ſuffrage being reduced to a hundred thouſandth part, has ten times leſs influence in the legiſlature. Thus the ſubject being ſtill confined to an unit, the relation of the ſovereign increaſes in proportion to the number of citizens. Whence it follows, that the more a ſtate is aggrandiſed, the more the liberty of the ſubject diminiſhes.

Now the leſs relation there is between the private and general wills, or, in other terms, between the manners of the people and the laws, the more the coercive power ought to be increaſed. On the other hand, as the greatneſs of the ſtate affords the depoſitaries of the public authority more numerous temptations and means of abuſing it, the more the magiſtrate is inveſted with power to reſtrain the people, the more the legiſlature in their turn ought to be enabled to check the magiſtrate.

From this twofold relation it follows, that the continued proportion between the legiſlature, the magiſtrate, and the people, is not an arbitrary idea, but a conſequence of the nature of government. It follows likewiſe, that one of the extremes, namely, the people, being fixed, as often as the duplicate proportion increaſes or diminiſhes, the ſimple ratio increaſes or diminiſhes in its turn; which cannot be thus affected, unleſs the mean term undergoes the like changes. And hence this conſequence may be drawn, that there is no one ſingle and abſolute

form

form of government; but there ought to be as different conſtitutions as there are ſtates differing in power and extent.

If in proportion to the greater number of people there is leſs relation between the manners and the laws, we ſhall inquire whether, by a very plain analogy, it may not be alſo affirmed, that the government is weakened in proportion to the greater number of magiſtrates?

In order to elucidate this maxim, we ſhall diſtinguiſh, in the perſon of each magiſtrate, three wills eſſentially different. Firſt of all, the private will of the individual, which tends only to his own particular advantage. The ſecond, the common will of the magiſtrates, which is entirely relative to the benefit of the prince; a will that may be called that of the whole body, being general in regard to the government, and particular with relation to the ſtate, of which the government conſtitutes a part. The third is the will of the people, or that of the legiſlature, which is general, as well in regard to the ſtate conſidered as a whole, as in relation of the government conſidered as a part. In a perfect legiſlation, private will ought to paſs almoſt for nothing; the will of the body proper for the executive part ſhould be very ſubordinate, conſequently the general and ſupreme will ought to regulate all the reſt. On the contrary, in the natural order, theſe different wills become more active, in proportion as they are concentered; the general will is always the weakeſt; that of the magiſtrate has the ſecond rank; and that of the individual takes place of all the reſt. So that every man conſiders himſelf firſt, then the magiſtrate,

ſtrate, and next the citizen. A gradation diametrically oppoſite to that required by the order of ſociety.

This being premiſed, let us ſuppoſe the government in the hands of a ſingle perſon. Then you have the private will and that of the magiſtrate perfectly united, and of courſe the latter in the higheſt degree it can poſſibly be extended. Now, as it is on this degree the exertion of force depends, and the abſolute force of the government, which is always that of the people, never varies; the conſequence is, that the moſt active government is that of a ſingle perſon.

On the contrary, let us unite the executive to the legiſlative power; let us make the magiſtrate a ſovereign, the citizens ſo many magiſtrates. In that caſe, the will of the body of magiſtrates being abſolutely confounded with the general will, can have no more activity than the latter, and therefore the particular will muſt enjoy its entire force. Then the executive power, ſubſiſting with the ſame abſolute force, will be in the loweſt ſtage of its activity.

Theſe rules are undeniable, and may be confirmed by other conſiderations. We ſee, for inſtance, that the body of magiſtrates are more active than private citizens, and conſequently they are under a ſtronger influence of private will. For each magiſtrate is generally intruſted with ſome particular department of the adminiſtration; whereas each citizen, ſeparately conſidered, has not a ſhare in the functions of ſovereignty. Beſides, the further a ſtate extends itſelf, the more its real force increaſes, though not in proportion to its extent; but the ſtate con-

continuing the ſame, it is to no purpoſe for the number of magiſtrates to increaſe; the government would not thereby acquire more real force, becauſe it is intruſted with that of the ſtate, which we ſuppoſe to be always equal. Thus, by this increaſe of numbers, the activity of the adminiſtration would diminiſh, and at the ſame time its force could not poſſibly increaſe.

After we have diſcovered that the reins of government are relaxed, in proportion as the number of magiſtrates is multiplied, and that the more the people become numerous, the more the coercive power of government, ought to increaſe; we ſhall conclude, that the relation of the magiſtrates to the government, ought to be the *inverſe ratio* of that of the ſubjects to the ſovereign: that is to ſay, the more the ſtate increaſes in extent, the more the government ought to contract itſelf, ſo that the number of chiefs ſhould diminiſh, in proportion to the increaſe of inhabitants.

In order to fix afterwards this variety of forms, by more particular denominations, we ſhall obſerve, in the firſt place, that the ſovereign may intruſt the whole body, or the greateſt part of the people, with the care of government, ſo that there ſhall be more magiſtrates than private citizens. This form of government is called *democracy*.

Or the adminiſtration may be contracted within a narrower compaſs, ſo thatthere ſhall be a greater number of citizens, than of magiſtrates; and this is the form known by the name of *ariſtocracy*.

Laſtly, the whole government may center in the hands of a ſingle magiſtrate. This third form

form is more common, and is diſtinguiſhed by the name *monarchy*.

We ſhall remark that all theſe forms, but eſpecially the two firſt, are ſuſceptible of extenſion or reſtriction, and have a very general ſignification. For democracy may either include the whole people, to be confined to one moiety. Ariſtocracy likewiſe may, from a moiety of the people indefinitely, be reſtricted to a very ſmall number; and even regal power itſelf ſometimes admits a partition, either between the father and ſon, or between two brothers, or in ſome other manner. There were two kings in Sparta; and there were eight Roman emperors at a time, and yet the empire could not be ſaid to have been then divided. There is a certain point at which every form of ſovereignty is confounded, with that which comes neareſt to it; and under three ſpecific denominations, the government is really ſuſceptible of as many forms as there are citizens in the ſtate.

Further, as each of theſe governments may in ſome meaſure be ſubdivided into different parts, differently adminiſtered, from a combination of theſe, there may reſult a multitude of mixed governments, each of which is multipliable by all the ſimple forms.

In regard to the beſt form of government, it is a ſubject that has been diſputed in all ages, without conſidering that every one of them is the beſt in ſome caſes, and the worſt in others. For our part, if in different ſtates, the number of magiſtrates * ought to be in an *inverſe ratio* to

* Take notice, that I mean to ſpeak here only of the ſupreme

to that of the citizens, we ſhall conclude, that a democracy is beſt adapted to ſmall ſtates, an ariſtocracy to middling ſtates and monarchy to thoſe of a conſiderable extent.

By continuing theſe reſearches, we ſhall be able to diſcover which are the duties and rights of citizens, and whether the one may be ſeparated from the other? We ſhall likewiſe be capable of judging what is properly meant by our country, and how a perſon is to know whether he belongs to a country or not?

Having thus conſidered each ſpecies of civil ſociety in itſelf, we ſhall compare them together, in order to obſerve their different relations. Some are large, others ſmall; ſome powerful, others feeble; ſome attack their neighbours, others defend themſelves; and, by this continual action and re-action, they are productive of more oppreſſion, and deſtroy more lives, than if mankind had all preſerved their original liberty. We ſhall examine whether they have not done either too much or too little in the ſocial inſtitution. Whether individuals, by being ſubject to the laws and government of men, while ſocieties remain in a ſtate of natural independence, are not expoſed to the evil and inconveniences of both ſtates, without enjoying any of their advantages; and whether it would not be much better there were no civil ſociety at all in the world, than ſuch a multiplicity? And is it not this mixed ſtate, which partakes of both; and renders neither ſecure *per quem neutrum licet*,

preme magiſtrates, or heads of the nation; the others being only their delegates in particular departments.

cet, nec tanquam in bello paratum esse, nec tanquam in pace securum? Is not this a partial and imperfect association, productive of tyranny and war; and are not these the greatest scourges of mankind?

We shall at length inquire into the different sorts of remedies that have been contrived against those inconveniences, by leagues and alliances, which leave each state in possession of its own internal government, and secure it by a junction of arms against every unjust aggressor? We shall next make it our consideration in what manner a good confederacy or alliance may be formed; what is capable of rendering it durable; and how far the right of confederacy may be extended, without prejudising that of sovereignty?

The Abbe de St Pierre had formed a plan for associating the several states of Europe, in order to maintain and preserve a perpetual peace. Was such an association practicable? And supposing it had been set on foot, is it to be presumed it could have lasted *? These inquiries directly lead us to all the different questions of the law of nations, capable of elucidating those of civil policy.

And last of all, we shall establish the true principles of the laws of war; and inquire how happened it that Grotius and others have been so grossly mistaken.

I should not be at all surprised, that my young man,

* Since I wrote the above, the reasons for the question have been canvassed in the extract of this project; the reasons *against it*, at least those that seem to have any weight, will be found in a collection of my writings at the end of this very extract.

man, who does not want ſenſe, ſhould interrupt me in the midſt of my reaſonings, and tell me, that one would imagine we built our ſtructure with wood, and not with men, ſo very exactly do we ſquare each piece by rule! It is true, my friend, (I ſhould anſwer,) but remember that the law is not pliable to human paſſions, and the point with us was to eſtabliſh the true principles of civil government. Now our foundations are laid, come and examine into the ſuperſtructure raiſed by men, and you will ſee very extraordinary things!

Then I make him read Telemachus, and accompany him in his adventures. We are in ſearch of the happy town of Salentum, and of good king Idomeneus, whoſe misfortunes have taught him wiſdom. By the way we meet with many who reſemble Proteſilaus, and none like Philocles. It is not impoſſible to find an Adraſtus king of the Daunians. But let us permit the reader to imagine our adventures, or to make them for us, with a Telemachus in his hand; and let us not ſuggeſt any of thoſe mortifying applications which the author himſelf avoids, or makes againſt his will.

But as Emilius is not a king, nor I a deity, we do not give ourſelves any uneaſineſs at not being able to imitate Telemachus and Mentor, in their beneficence to mankind. No body knows better than we how to confine ourſelves to our ſtation, and no one has leſs deſire to exceed theſe bounds. We know that the ſame taſk is preſcribed to all; and whoſoever loves that which is right with all his heart, and does it with all his power, has performed his duty.

We know that Telemachus and Mentor are chimeras. Emilius is not idle during his travels, but does more good than if he were a prince: were we kings, we should be no longer beneficent; were we kings, and beneficent, we should, unknown to us, do a thousand real evils, for one apparent good of our own imagination. Were we kings, and endowed with wisdom, the first good we should chuse to do to ourselves, and to others, would be to abdicate the regal dignity, and to revert to our present situation.

I have taken notice of the cause that generally defeats the utility of travelling. What renders it still less useful to young people, is the manner in which their travels are conducted. Their governors, more desirous of amusement than instruction, carry them from town to town, from palace to palace, from one circle and assembly to another; or, if they are men of learning, they make them spend their time in running to libraries, in visiting antiquarians, in rummaging into musty old records, and transcribing ancient inscriptions. In each country they busy themselves about past centuries; this is just as if they were to employ their time about the affairs of distant nations; so that, after they have been at a great deal of idle expence in making the tour of Europe, they return without having observed any interesting object, or made any acquirement conducive to their real advantage.

The capital cities in all countries resemble one another; the people are intermixed, and their customs confounded; therefore those are not

not the places we ſhould chuſe to ſtudy the manners of nations. Paris and London appear to me to be much the ſame city. The inhabitants differ in their prejudices; but ſtill thoſe prejudices are equally numerous in both places, and their maxims of life are the ſame. It is well known what ſort of men muſt aſſemble at court, what manners muſt flow from the crowding of people into one place, and from the inequality of fortunes. As ſoon as you talk to me of a city, containing two hundred thouſand inhabitants, I know immediately their manner of life. The little more I ſhould learn by being on the ſpot, is not worth the trouble of a journey.

The genius and manners of a nation are to be learned in the diſtant provinces or counties, where there is leſs communication with one another, leſs trade and reſort of ſtrangers, and where the inhabitants being more fixed, ſeldom change their rank or condition in life. Take a view of the capital as you go through it; but make your obſervations in the remote parts of the country. The Frenchmen are not in Paris, but in Touraine; the Engliſh are more Engliſh in the diſtant counties than at London; and the Spaniards more Spaniards in Gallicia than at Madrid. It is at thoſe great diſtances that the real character of the people diſplays itſelf without any mixture: there it is that the good and bad effects of government are more perceptible; as at the end of a larger radius, the meaſure of the arches is more exact.

The neceſſary relations of manners to government have been ſo well explained in the famous

work of the Spirit of Laws, that we cannot do better than have recourſe to that writer, for the knowledge of thoſe relations. But, in general, there are two eaſy ſimple rules, to judge of the relative goodneſs of government. The firſt is population. Wherever a country diminiſhes in people, the ſtate is tending to its ruin; and the country beſt peopled, though it were the pooreſt, is certainly under the beſt government.

But it is neceſſary for this end, that the population be a natural effect of the government, and of the manners of the inhabitants: for if it were owing to colonies, or to other tranſient and occaſional methods, then the remedy would be a proof of the diſeaſe. When Auguſtus enacted laws againſt celebacy, thoſe laws ſhewed the Roman empire to be already upon the decline. The people muſt be induced by the goodneſs of the government, and not compelled by laws, to marry: we muſt not inquire into what is done by force, (for the law which does violence to the conſtitution, is eluded and falls to the ground,) but what is owing to the influence of manners, and to the general tendency of the government; for theſe are the only means productive of a conſtant effect. It was the policy of the honeſt Abbe de St Pierre, always to look out for ſome little remedy to each particular evil, inſtead of tracing them to their common ſource, and obſerving that they could not be cured but all at the ſame time. A ſkilful phyſician will not apply a topical cure to every ulcer that appears on the body of his patient, but will endeavour to remove the foulneſs of blood,

blood, from which they are all derived. It is ſaid, that there are bounties in England for the encouragement of agriculture: I deſire no ſtronger proof that it will not long flouriſh in that nation.

The ſecond ſign of the relative goodneſs of government, and of the laws, is alſo derived from population, but in a different manner; this is from the diſtribution of the people, and not from their multitude. Two ſtates equal in extent, and in number of inhabitants, may be very unequal in ſtrength; the moſt powerful is that whoſe inhabitants are moſt equally diffuſed over the ſurface of the country: that which has not ſuch great cities, and conſequently makes the leaſt figure, will be ſure to overcome the other. Great cities exhauſt and weaken a ſtate; the riches they produce are imaginary, and in appearance only; they conſiſt of plenty of money, and a ſcarcity of commodities. It is ſaid that Paris yields as conſiderable a revenue to the king as a whole province: I believe that capital rather hurts the revenue, and that in ſeveral reſpects it is maintained by the diſtant counties; for the greateſt part of their annual income is abſorbed in that gulf, without ever returning either to the people, or into the king's coffers. It is aſtoniſhing, that in this age, ſo celebrated for political arithmetic, they do not ſee that France would be more populous by far if Paris were annihilated. A people improperly diſtributed, are of no ſervice to the ſtate: beſides, their numbers are more deſtructive than a depopulation; for the latter gives only a negative evil, whereas the former is attended with a po-

ſitive inconveniency, namely, an imprudent conſumption. Whenever I hear a Frenchman and an Engliſhman vainly diſputing about the largeneſs of the capital of each kingdom, it ſounds to me as if they were conteſting which of the two nations had the honour of being worſt adminiſtered.

The right way of knowing a nation, is to inquire into their manner of living in the diſtant provinces. To view the external form of an eſtabliſhment, with the pomp and apparatus of the adminiſtration, is nothing at all, unleſs we examine at the ſame time into its nature and conſtitution, and ſee the different effects theſe produce in the minds of the people, and in the ſeveral departments of government. The difference between the external appearance and the internal ſubſtance, being divided among thoſe departments, it is only by comprehending them all that this diverſity can be known. In ſome countries, the ſpirit of the miniſtry diſplays itſelf in the conduct of the delegates and ſubordinate officers; in others, it is neceſſary to be preſent at a general election of members of parliament, to be able to judge whether they are a free people or not: and in no country whatever is it poſſible that a perſon who has ſurveyed only the large towns, ſhould underſtand the nature of the adminiſtration, becauſe it acts with a different principle and ſpirit in the capital, from what it does in the provinces. Now, it is the latter that conſtitute the country, and the inhabitants thereof compoſe the nation.

This review of the natives of the remote provinces, in their original genius and ſimplicity, affords

affords a general obſervation, agreeable to my motto, and extremely conſoling to humanity. It is, that all nations, thus conſidered, appear more worthy and amiable, than in any other reſpect; the nearer they approach to nature, the more virtue predominates in their character. It is by ſhutting themſelves up in towns, and altering their natural diſpoſition by ſocial inſtitutions, that they become corrupted, and change a few blemiſhes, rather of the rude than malevolent kind, into agreeable vices of a moſt pernicious tendency.

This obſervation is productive of another advantage in my method of travelling, which is, that young gentlemen by making but a ſhort ſtay in the great towns, where a general corruption of manners prevails, are in leſs danger of being infected; and by converſing in leſs numerous ſocieties with people of greater ſimplicity, they preſerve a ſounder judgment, a truer taſte, and greater innocence of manners. My Emilius, however, is in no danger of this contagion: he has every preſervative to guard againſt it. Among the ſeveral precautions I have taken for this purpoſe, I depend greatly on his preſent attachment to Sophia.

What influence real love may have over the vitious inclinations of young gentlemen, is little known at preſent; becauſe their governors being as ignorant in this reſpect as themſelves, endeavour to divert them from it. Yet I affirm, that a young man muſt either be in love, or be a debauchee. We are eaſily impoſed upon by appearances. You may mention a thouſand young men, who are ſaid to have lived very chaſtely

chaſtely without being in love: but ſhew me a grown man of real paſſions, that will honeſtly affirm he ſpent his youth in that manner. Appearances are what people are contented with in all virtues, and in all duties whatever; but I want real facts; and I am very much miſtaken if there be any other way to attain this end, than that abovementioned.

The notion of making Emilius fall in love with a lady, before he went abroad, is not my own invention; it was ſuggeſted to me by the following incident.

When I was at Venice, I went to viſit the governor of a young Engliſh gentleman. It was in winter, and we were ſeated round the fire. The poſt being come in, the governor received his letters from England, and read one of them out loud to his pupil. As it was in Engliſh I did not underſtand a word of it; but while he was reading, I perceived the youth tear off his fine lace ruffles, and throw them into the fire as ſoftly as poſſibly he could, that it might paſs unobſerved. Surpriſed at this oddity, I looked in his face, and thought I diſcovered ſome emotion; but although the external ſigns of the paſſions are pretty much the ſame in all mankind, yet there are ſome national differences, which may eaſily lead a perſon into an error. There is a different language of the eyes, as well as of the lips. I waited till the governor had done reading the letter, then pointing to his pupil's naked wriſts, which the young gentleman endeavoured to conceal as well as he could, I aſked him the meaning of ſuch extraordinary behaviour.

The

The governor obſerving what had paſſed, began to laugh, and embraced his pupil with the greateſt ſatisfaction; and after he had obtained his conſent, he gave me the explication I deſired.

The ruffles, ſaid he to me, which Mr St John has juſt now torn, are a preſent he lately received from a lady in this city. Now, you muſt know, that Mr St John is promiſed in marriage to a young lady, in his own country, for whom he has a very great affection, and who is worthy of his regard and eſteem. This letter comes from the young lady's mother, and I will read you the paſſage which was productive of the miſchief you obſerved:

"Lucy never ſtirs from Mr St John's ruffles. "Miſs Betſy Rawlins came to ſee her yeſter- "day, and ſpent the afternoon with us, when "ſhe would lend a hand to the ruffles, whether "Lucy would or no. Finding that Lucy had "riſen earlier than uſual this morning, I was "deſirous to know what ſhe was about, and I "found her extremely buſy in unripping all "that had been done yeſterday by Miſs Betſy. "She will not ſuffer a ſingle ſtitch in her pre- "ſence to be done by any other hand than her "own."

Mr St John went out a moment after, to look for other ruffles, and I ſaid to his governor; Your pupil is a youth of an excellent diſpoſition; but permit me to aſk you freely, Is not the letter from Miſs Lucy's mother, a concerted ſcheme? Is it not a contrivance of your own againſt the lady with the ruffles? No, anſwered he, it is real fact; I have not uſed ſo much arti-

artifice with my pupil; I treat him with ſimplicity and affection, and God has bleſſed my endeavours.

This behaviour of the Engliſh young gentleman did not eſcape my memory; and it was likely to be productive of ſomething in the head of ſuch a viſionary as myſelf.

But it is time to conclude, Let us bring Mr St John back to Miſs Lucy, that is, Emilius to Sophia. He returns with the ſame tender heart as when he ſet out upon his travels, and with a more enlightened underſtanding; he has the advantage of knowing the different vices and imperfections of government, with the different virtues of nations. I have even taken care he ſhould get acquainted in each country with ſome perſon of merit, by a treaty of hoſpitality after the manner of the ancients; and I ſhould not be ſorry to ſee him cultivate this acquaintance by a literary correſpondence. Not to mention that it may be uſeful and agreeable to maintain an epiſtolary commerce in foreign countries, it is an excellent precaution againſt the ſway of national prejudice, by which we are perpetually aſſailed, and ſooner or latter in ſome meaſure overpowered. Nothing is more proper for removing this prejudice, than an impartial correſpondence with men of ſenſe, of whom we entertain a good opinion; for as they are free from theſe prejudices, and endeavour to refute them by others of their own, they give us a continual opportunity of ſetting the one againſt the other, and by that means of avoiding them all. There is a conſiderable difference between converſing with foreigners in our own country and theirs.

In

In the former caſe, they generally have a reſpect for the place where they live, which makes them either diſguiſe their ſentiments, or inclines them to think favourably of that ſpot ſo long as they reſide there: when they get back to their own country, their reſpect is abated, and their ſentiments are become more exact. I ſhould like that the foreigner I conſulted had ſeen my country; yet I would not apply for his opinion of it, till he has returned to his own.

AFTER having employed near two years in travelling through ſome of the moſt conſiderable kingdoms, and many of the leſſer ſtates of Europe, during which time we had learned two or three of the principal languages, and made our obſervations on the natural hiſtory, government, arts, cuſtoms and manners of each country, Emilius labouring with impatience, appriſed me that our term was almoſt expired. Upon which I ſaid to him: Well then, my friend, you remember the chief intent of our coming abroad, you have ſeen a variety of objects, and you have made your remarks. I ſhould be glad to know their reſult. On what are you determined? either I am greatly miſtaken in regard to my method, or he would anſwer me nearly in the following manner;

"On what am I determined? to remain as "you formed me, and not to add of my own "accord any other chain to that with which I "am bound by nature, and by the laws of my "country. The more I inquire into the deſigns

"signs of mankind in all their institutions, the "more I perceive, that by endeavouring at in- "dependence, they have rendered themselves "slaves, and that they make useless efforts to "secure their liberty. To prevent their being "hurried away by the torrent, they have form- "ed a thousand connections; as soon as they "desire to advance a step, they perceive it im- "possible, and are surprised to find themselves "restrained by every object. To me it seems "that to become free, we need only to be inac- "tive; it is sufficient to have no desire of cea- "sing to exist. It is you, O my worthy ma- "ster, that restored me to my liberty, by teach- "ing me to yield to necessity. Let it come "when it will, I shall suffer myself to be drag- "ged away without repining; and as I do not "intend to struggle, I shall catch at nothing to "keep me from sinking. I have inquired, du- "ring our travels, whether there were not some "corner of the world, in which I could be ab- "solutely at my own disposal: but where is the "spot in which men cease to be swayed by "their passions? Every thing duely considered, "I even found that my desire was absurd; for "were I to be connected with nothing else; I "I should at least be dependent on the ground "where I fixed my residence: my life would "be annexed to that spot of earth; as the Dryads "were to their trees. I am convinced that em- "pire and liberty are terms incompatible, and "that I could not be owner of a cottage, with- "out ceasing to be my own master.

Hoc

Hoc erat in votis modus agri non ita magnus *.

" I remember that my eſtate was the cauſe of " our reſearches. You proved extremely well " that I could not poſſeſs my wealth together " with my liberty: but when you deſired I " ſhould be free, and at the ſame time exempt " from wants, you wiſhed for two things abſo- " lutely incompatible; for I could not withdraw " myſelf from my dependence on man, without " reverting to that on nature. What ſhall I " therefore do with the fortune I have received " by paternal inheritance? I ſhall begin with " rendering myſelf independent on it; I ſhall " looſen the ties by which I am bound to it: if " I am ſuffered to keep it, it will abide with " me; if it be taken from me, it ſhall not drag " me along with it. I ſhall give myſelf no un- " eaſineſs in order to preſerve it, but continue " firm in the poſt where I am at preſent. Rich " or poor I will be free; and free not only in " this or that particular country, but in every " part of the globe. In regard to me, the fet- " ters of opinion are all broken; I know of none " but thoſe of neceſſity. Theſe I learned to " wear from my nativity, and I ſhall continue " to wear them till the day of my death, for I " am a man; and why ſhould not I be reconci- " led to them when I am free, ſince, were I a " ſlave, I ſhould be obliged to bear their weight " together with that of ſervitude?

* I often wiſh'd I had a farm,
A decent dwelling, ſnug, and warm.
Francis's Horace, lib. ii. ſat. 6.

" Of what importance is my ſituation on this " earth to me? when I am with men, I am a- " mong my brethren; where I find none, I am " ſtill at home. So long as I am able to remain " independent, I have fortune enough to main- " tain myſelf in the affluent manner in which " I am determined to live. When my fortune " attempts to enſlave my mind, I will freely " relinquiſh it; I have hands to work, and I " will earn my livelihood. When my hands " fail me, I ſhall continue to live, if ſupported " by others; but ſhould they forſake me, I ſhall " die; I ſhall die, even if not forſaken; for " death is not inflicted as a puniſhment on the " poor, but is a law of nature. At whatever " time my diſſolution approaches, I defy its " terrors; it will never ſurpriſe me preparing to " live, nor prevent my having enjoyed a proper " allotment of happineſs.

" Such, my good father, are my firm reſo- " lutions. Were I exempt from paſſions, I " ſhould be, in my ſtate of humanity, indepen- " dent like the Deity himſelf; ſince, contented " with the actual ſyſtem of things, I ſhould ne- " ver repine againſt deſtiny. At leaſt, I have " but one chain, and that is the only one I ſhall " wear henceforward: a chain in which I may " ſafely glory. Come then, give me my So- " phia, and I am free, I am happy."

" Dear Emilius," I ſhould reply, " I am plea- " ſed to hear ſuch a manly diſcourſe from your " mouth, and to be informed of your inward " ſentiments. This exceſſive detachment from " the affairs of the world is not diſagreeable to " me, when I conſider you in the ſpring of life.

" It

" It will abate as ſoon as you come to have chil-
" dren, and then you will have the character
" of a prudent man, and be a good father of a
" family. Before you went abroad, I foreſaw
" the effect of your travels; I knew, that upon
" taking a nearer view of our inſtitutions, you
" would be very far from honouring them with
" a confidence which they do not deſerve. It
" is in vain we aſpire at liberty under the pro-
" tection of the laws. Laws! where are they?
" and where are they reſpected? wherever you
" have directed your ſteps, you have ſeen con-
" cealed under this ſacred name nothing but
" ſelf-intereſt and human paſſions. But the e-
" ternal laws of nature and of order, are ſtill in
" being. They ſupply the place of poſitive
" laws in the eye of the man of prudence; they
" are written in the inmoſt receſs of his heart
" by the hands of reaſon and conſcience; it is
" to theſe he ought to ſubmit, in order to be
" free, for no man is a ſlave but he who does
" wrong, ſince he always acts againſt his will.
" The baſe man carries ſervitude with him,
" wherever he goes. One would be a ſlave at
" Geneva and the other free in Paris.

" Were I to talk to you of the duties of a ci-
" tizen, perhaps you would aſk me, where is
" our country, and you would imagine you had
" confounded me. But in this you would be
" miſtaken, my dear Emilius; for he who has
" not a country, has at leaſt a place of his na-
" tivity. There he will always find a govern-
" ment, and the form of laws, under which he
" may quietly live. Though the ſocial com-
" pact has not been obſerved, what does that

" ſignify, if private intereſt has afforded him " the ſame protection, as he would have receiv- " ved from the general will; if the public vio- " lence has ſecured him againſt private outra- " ges; if the vice he has ſeen committed, has " been the means of his falling in love with vir- " tue; and if amidſt our inſtitutions and laws, " he has diſcovered, and deteſted the iniquity " of their practices? O Emilius, where is the " honeſt man that owes nothing to his country? " every man living is indebted to her, at leaſt, " for the moſt valuable bleſſings in life, the " morality of his actions, and the love of vir- " tue. Had he drawn his firſt breath in ſome " lonely foreſt, he would have lived happier, " and enjoyed more freedom; but having no " inducement to ſtruggle with his paſſions, he " would have been of a harmleſs nature, devoid " of merit; he would not have had virtue to " adorn his mind; and now it is in his power " to be virtuous in ſpite of all his paſſions. The " appearance of order alone is ſufficient to at- " tract his affection. The public welfare, tho' " only a cloak to others, is to him a real mo- " tive of action. He learns to ſubdue his paſ- " ſions, and to ſacrifice his private intereſt to " that of the community. It is not true that " he receives no benefit from the laws; they " inſpire him with courage to be juſt and ho- " neſt, even among villains. Neither is it true " that they have not made him free; they have " taught him to conquer himſelf.

" You muſt not therefore ſay, what does it " ſignify where I am placed? It is of ſignifica- " tion you ſhould be where you are, capable

" of

" of fulfilling your different duties; and one of
" these is an attachment to the place of our na-
" tivity. Your countrymen protected you du-
" ring your infancy; therefore you should make
" them a return of your love, now you are ar-
" rived at the state of manhood. You should
" live in their society, or at least where you
" may be able to do them all the service in your
" power; and where they may have an oppor-
" tunity of applying to you, whenever they
" stand in need of your assistance. There are
" particular circumstances, in which a person
" may be of more use to his fellow-citizens by
" living abroad, than by residing at home en-
" tirely. Then he ought to be directed by his
" zeal for the public good, and to bear his ex-
" ile without murmuring; for even this exile is
" one of his duties. But you, my good Emi-
" lius, whom nothing has obliged to make so
" painful a sacrifice, who have not undertaken
" the ungrateful office of telling the truth to
" mankind, go and live in the midst of them,
" cultivate their friendship by social intercourse,
" be their pattern and their benefactor. Your
" example will instruct them more than a mul-
" titude of books; and the good actions they
" see you perform, will make a greater impres-
" sion on their minds, than all the preaching in
" the world.

" Yet I do not advise you to go and live in
" any of the large towns; on the contrary, one
" of the examples which men of virtue and
" goodness ought to set to others, is the simpli-
" city of a country life: this is the life of the pri-
" mitive patriarchs; this the life of the greatest

" content and satisfaction; this, in short, the
" life most natural to those whose hearts are un-
" corrupted. Happy, my young friend, the
" country where a person is not obliged to look
" for peace in a desart. But where is that country?
" a man of a benevolent disposition finds him-
" self confined in the midst of large cities, where
" he scarcely meets with any but knaves and
" impostors. The encouragement which idle
" people are apt to receive, in those populous
" resorts, completes the devastation of the pro-
" vinces, which ought rather to be repeopled
" at the expence of the capital. Every man
" who retires from large societies, is merely on
" that account of considerable use to mankind;
" since their vices are all owing to their flock-
" ing together in such multitudes. They are
" likewise useful, when they have it in their
" power to revive the spirits of the drooping in-
" habitants, to restore the love of husbandry, to-
" gether with that of their primitive state. I
" feel an exquisite satisfaction, when I reflect
" on the good which Emilius and Sophia are
" capable of doing in their rural retreat;
" how greatly they may enliven the country,
" and infuse new spirits and vigour into the
" minds of the unfortunate peasants. Methinks
" I see the people multiplying all around, the
" fields improving in fertility, the lands clothed
" with fresh beauty, the industrious hinds di-
" verted with their toil, and a number of hands
" diffusing abundance and festivity throughout
" the neighbourhood; in short, I think I hear
" loud shouts of joy and acclamation, in the
" midst of rural sports, in praise of the happy
" pair

"pair by whom they were reſtored. The gol-
"den age is uſually conſidered as a chimera;
"and it muſt ever appear in that light to thoſe
"whoſe taſte and natural inclinations have been
"corrupted. It is not even true that we regret
"that age, ſince we uſe no endeavour to revive
"it. But, you will ſay, how is that to be ef-
"fected? only one way, and that I deſpair of,
"namely, by really loving it.

"This age ſeems already to revive in the
"neighbourhood of Sophia; and you, my dear
"Emilius, will put the laſt hand to the under-
"taking of her parents. But let not the ſweets
"of ſo tranquil a life give you a diſreliſh for
"painful duties, whenever it becomes neceſſa-
"ry to bear their weight; remember that the
"Romans paſſed from the plough to the conſu-
"late. Should the ſovereign call you to the
"ſervice of your country, relinquiſh every o-
"ther view to obey the ſummons, and to diſ-
"charge with honour, the duty of a citizen in
"the poſt with which you have been intruſted.
"Should this duty be burdenſome, there is one
"honourable and ſure way of getting rid of it;
"this is to diſcharge it with ſuch integrity, as
"it ſhall not remain long in your poſſeſſion.
"But do not be apprehenſive of the inconveni-
"encies of ſuch an office; while there are am-
"bitious men in the world, ſuch as you will
"not be called upon to ſerve the ſtate."

Why am not I permitted to deſcribe the return of Emilius to his Sophia, at the expiration of their courtſhip, or rather the commencement of that conjugal love, by which they are ſo happily united: a love founded on eſteem, which will

will laſt their whole lives; on virtues which do not fade with beauty; on conformities of diſpoſition, which render the intercourſe more endearing, and extend the charms of their union to the lateſt period of old age. Theſe particulars might be amuſing, but not uſeful; and hitherto I have not taken the liberty to mention any agreeable incident, but ſuch as I imagined would be productive of utility. Shall I deviate from this rule at the concluſion of my performance? No; and I am ſenſible, moreover, of my preſent fatigue. Too feeble for a work of any great extent, I ſhould have relinquiſhed this, had it not been ſo far advanced; but that it may not remain imperfect, it is time to bring it to a concluſion.

At length I behold the delightful day, which completes Emilius' happineſs and mine; I ſee my labours crowned with ſucceſs, and I begin to reliſh the ſweets of my reward. The happy pair are united by an indiſſoluble band; their lips pronounce, and their hearts confirm the ſolemn vow of fidelity; in ſhort, they are joined in wedlock. In their return from church, inſenſible to every object around them, they ſuffer themſelves to be conducted, they know not where nor whither. Intoxicated with the bliſsful ſcene, they have loſt all perception; a dimneſs has ſeized their eyes, a deafneſs their ears, and they anſwer only in broken accents. Such is the power of delirium! ſuch the weakneſs of humanity: man, feeble man, ſinks under the weight of his own happineſs.

There are very few who know how to behave properly to a young couple on the day of marriage.

riage. Some by their formality, and others by their levity, are equally apt to give offence. I ſhould think the beſt way would be to let their innocent hearts quietly enjoy the ſoft tranſports of mutual paſſion, rather than damp their ſpirits by inſipid rules of decorum, or put them out of countenance, by low and unſeaſonable jokes.

I behold my young couple in a ſtate of languiſhment, which renders them inſenſible to the converſation of the company; and ſhall I who would have them enjoy all the days of their lives, be the cauſe of their loſing ſo precious a minute? no, let them taſte, let them reliſh and enjoy it; nay, let it be to them a ſource of the moſt exquiſite pleaſure. I ſteal them away inſenſibly from the troubleſome croud; and as we walk along, I bring them to themſelves, by talking to them of an affair in which their intereſt is intimately concerned. My diſcourſe is addreſſed not only to their ears, but to their hearts, as I am well acquainted with the only ſubject capable of engaging their attention.

"My children," I ſhould ſay, "taking them "both by the hand, it is now three years ſince "I beheld the firſt ſpark of this pure and vivid "flame, which forms your preſent happineſs. "It has been increaſing ever ſince; and I per"ceive by your eyes, that it is arrived to its laſt "degree of vivacity; ſo that henceforward it "can only abate." Reader, do not you perceive the emotion, the tranſports, the vows of Emilius; and the ſcornful air with which Sophia withdraws her hand from mine; and the tenderneſs with which their eyes proteſt, they

will

will adore each other to the very laſt gaſp? Let them do as they pleaſe, and then I proceed.

"I have often thought, that if the happineſs "of lovers could be continued in the married "ſtate, we ſhould have a paradiſe upon earth. "An inſtance of this has never yet happened. "But if the thing be not quite impoſſible, you "two are worthy of ſetting the glorious exam- "ple, which few will ever imitate. Are you "willing, my children, I ſhould tell you the "method I have contrived for that end, and "the only one I think capable of ſucceeding."

They looked at each other, and ſmiled at my ſimplicity. Emilius thanked me ingenuouſly for my receipt, but ſaid, he believed Sophy had a better; and for his part, that was ſufficient. Sophia approved of what he ſaid, and ſeemed to have the ſame confidence. Yet, notwithſtanding her raillery, I thought I could diſcern ſome curioſity in her countenance. When I obſerved Emilius, his ſparkling eyes were feaſting on the charms of his bride; that was the only object to which he ſeemed to pay attention; and as for my diſcourſe, it gave him no manner of concern. I ſmiled in my turn, and ſaid to myſelf, I ſhall preſently be able to render him attentive.

The difference in theſe emotions is almoſt imperceptible, and yet points out a very remarkable diſtinction in the two ſexes, quite contrary to the vulgar notion, *viz.* That men, generally ſpeaking, are leſs conſtant than women, and ſooner ſurfeited with ſucceſs in love. A woman quickly foreſees the fickleneſs of man, and it gives her uneaſineſs; this is alſo what renders her

her ſuſceptible of jealouſy. When the man's affection begins to ſlacken, the woman, deſirous of keeping him ſteady, is obliged in her turn to behave to him with the ſame obſequiouſneſs, as that by which he formerly won her good graces: ſhe weeps, and humbles herſelf in his preſence, but rarely with the ſame ſucceſs. Hearts are gained, but ſeldom recovered, by an affectionate behaviour. I return to my receipt againſt the cooling of love in the conjugal ſtate.

"It is an eaſy and ſimple receipt, (ſaid I;) "it requires no more than to continue to be "lovers after you are married." "Indeed, "(ſaid Emilius ſmiling,) we ſhall not find that "difficult."

"More difficult, perhaps, (replied I,) than "you imagine; I beg you will permit me to "explain my meaning.

"Bonds that are made too tight, are apt to "break. This is the caſe of matrimony, whenever we would tie the knot too faſt. The fidelity it impoſes on both ſides, is the moſt "ſacred of all duties; but the power it gives to "each over the other, is too great. Conſtraint "and love ſeldom aſſociate; and pleaſure will "not bear command. Do not bluſh, O Sophia, nor think of retiring. God forbid I "ſhould give offence to your modeſty; but the "ſubject I am upon, is no leſs than the felicity "of your whole lives. For ſo important a view, "deign to hear ſuch diſcourſe between a huſband "and father, as you would not hear from any "other perſon.

"It is not ſo much the enjoyment, as the

"ſub-

" ſubjection, that ſatiates in matrimony; this " is the reaſon that a man preſerves an affection " much longer for a kept miſtreſs than for his " wife. How came the ſoft careſſes of love to " be made a duty, and the moſt engaging proof " of affection to be converted into a right? it is " the mutual deſire that forms the right; na- " ture knows no other. The law may reſtrain, " but cannot extinguiſh this right. The plea- " ſure of love is of itſelf more engaging; and is " it to derive from dull reſtraint a force which " it could not receive from its own charms? No, " my children; in the matrimonial ſtate the " hearts are tied, but the bodies are free. You " owe fidelity to each other, but not compla- " cency. Neither of you is permitted to vio- " late the vow of fidelity; but neither of you is " obliged to go againſt inclination in comply- " ing with the other's deſires.

" If it be therefore true, my dear Emilius, that " you would willingly continue in the charac- " ter of a lover to your wife, let her be always " your miſtreſs and her own; be a fortunate, " but reſpectful lover; obtain all from affec- " tion, and exact nothing from duty; and let " the ſmalleſt favours be always conſidered, not " as a matter of right, but as a gracious indul- " gence. I am ſenſible that modeſty avoids " formal conceſſions, and requires to be ſubdu- " ed; but can a true lover, who has any deli- " cacy of taſte, be miſtaken in regard to the ta- " cit conſent? can he be ignorant of the time, " when the heart and eyes are ready to grant " what the lips pretend to refuſe? let each of " you have the power of your perſon, and careſ-

" ſes,

" ſes, and be at liberty to diſpoſe of them only " when that is agreeable to both? Remember, " that even in matrimony the pleaſure is not " lawful but in the caſe of mutual deſire. Be " not afraid, my children, that this law will " keep you at any diſtance; on the contrary, " it will prevent ſatiety, and render you more " ſolicitous to pleaſe. Confined ſolely to each " other, nature and love will always bring you " together."

Upon my propoſing theſe conditions, Emilius began to be vexed, and made ſtrong objections; Sophia bluſhing, held her fan over her face, and ſaid not a word. The uneaſieſt of the two does not perhaps complain the moſt. I inſiſted however on the terms I propoſed, and made Emilius aſhamed of his indelicacy: on the other hand, I engaged for Sophia that ſhe would ſign the treaty. I challenged her to ſpeak; uncertain whether ſhe would dare to contradict me. Emilius, uneaſy and confuſed, conſults the eyes of the young bride; ſees her embarraſſed; and, by her languiſhing looks, is convinced he may ſafely confide in her goodneſs. He throws himſelf immediately at her feet, and with tranſport kiſſes her hand, then ſwears, that except the promiſe of fidelity, he renounces all other right over her perſon. " My dear ſpouſe, " (ſaid he,) be thou the directreſs of my plea- " ſure, as thou art the miſtreſs of my life and " of my deſtiny. Should thy cruelty coſt me " my life, I ſtill would reſign to thee every " right I hold moſt ſacred. I am willing to " owe nothing to thy complacency, but all to " thy affection.

Honeſt Emilius, make thyſelf eaſy; Sophia has too noble a ſoul ever to ſuffer thou ſhouldſt die a victim to thy generoſity.

At night, upon going to retire, I ſaid to them with all the gravity imaginable; "Remember "you are both at liberty, and that there is no "ſuch thing as conjugal duties between you; "take my word, let there be no falſe complai-"ſance. Emilius, will you come away? So-"phia gives you leave." Emilius is enraged, and ready to ſtrike me. "And you, Sophy, "what ſay you? Muſt I take him away with "me?" The little diſſembler bluſhing, ſays, Yes. How charming, how ſweet, an untruth; more expreſſive of her mind than if ſhe had given a formal denial!

The next day———Man is no longer charmed with the idea of happineſs; his taſte, his heart, are corrupted by vice. He is grown inſenſible to an affecting ſcene, and incapable of contemplating true beauty. O you who form your judgment of conjugal pleaſures, from viewing two happy lovers immerſed in the boſom of delight, how faint, how imperfect are all your ideas! you have beheld only one half, and that the moſt indelicate, of the tranſports of love; the ſofteſt ſcenes are yet to come. Have none of you ever yet gazed on a happy pair, juſt united under Hymen's auſpicious bands, ſtepping forth the nuptial bed, and expreſſing, by their chaſte and languiſhing looks, the exquiſite pleaſures they have lately taſted, the delightful confidence of mutual innocence, and the ſure perſuaſion of ſpending all their days in that thrice happy and ecſtatic union? This is the moſt engaging

ging object that can poſſibly be exhibited to the heart of man! this is the true picture of conjugal felicity! Yet you have often beheld the ſcene without obſerving it, becauſe your hearts are hardened, and no longer ſenſible of the delicate impreſſions of love. Sophia, quiet and happy, ſpends the day in the arms of her tender mother, indulging ſoft repoſe, after a night enjoyed in the arms of her huſband.

The day following, I perceived ſome alteration in the ſcene. Emilius aſſumed an air of diſcontent; but I ſaw through the affectation, and could diſtinguiſh ſo much fondneſs and ſubmiſſion, that I apprehended no bad conſequence. As for Sophia, ſhe was more cheerful than the preceding day; her eyes ſparkled with content and ſatisfaction. She appeared moſt charming in company with Emilius, and even diſplayed new allurements, with which he ſeemed to be rather diſpleaſed.

Theſe changes, though almoſt inſenſible, did not eſcape my notice. Being uneaſy about it, I took Emilius aſide, and found that to his great diſſatisfaction, and notwithſtanding all the remonſtrances he could make, Sophia had obliged him to lie the preceding night in a ſeparate bed. The haughty bride was impatient to aſſert her right. They came to an explanation before me; Emilius complained very bitterly; Sophia joked; but, at length, perceiving he was very near being angry, ſhe caſt a moſt languiſhing look at him, at the ſame time ſhe ſqueezed me by the hand, and pronounced this ſingle word, but with ſuch an accent as pierced my very ſoul; *ungrateful*: Emilius was ſo ſtu-

pid, as not to conceive her meaning. But I underſtood her, and therefore taking Sophia a little aſide, I ſpoke to her in the following manner:

" I perceive (ſaid I,) the reaſon of this capri-
" cious behaviour: it is impoſſible for any one
" to have more delicacy, or to apply it more
" improperly. My dear Sophia, make yourſelf
" eaſy; I have given you a man for your huſ-
" band; be not afraid to take him with the im-
" perfections of humanity; you have had the
" firſt fruits of his youth; he has beſtowed it on
" nobody elſe, and he will preſerve it a long
" time for your ſake.

" I muſt explain to you, my dear child, the
" view I had in our late converſation. Perhaps
" you looked on it only as a contrivance to huſ-
" band your pleaſures, in order to render them
" more durable. O Sophy! there was another
" deſign on my ſide, more worthy of my atten-
" tion. By making Emilius your huſband, he
" is become your chief; it is your buſineſs
" to obey him, for ſo it was ordained by na-
" ture. When the wife reſembles Sophia, it
" is proper the huſband ſhould be under her di-
" rection and influence; and this is alſo a law
" of nature: it was with a view of giving you
" as great an authority over his heart, as the ſu-
" periority of his ſex gives him over your per-
" ſon, that I appointed you the directreſs of his
" pleaſures. It will coſt you ſome painful de-
" nials, but you will have the command of him,
" if you know how to command yourſelf; and
" what has paſſed already, convinces me, that
" this moſt difficult art is not ſuperior to your

cou-

" courage. You will long reign over his heart " by love, if you beſtow your favours with a " ſparing hand, and know how to improve " them. Would you deſire to ſee your huſband " conſtantly at your feet? keep him always at " ſome diſtance from your perſon. But let " your ſeverity be ſeaſoned with modeſty, and " not with caprice; let him ſee you reſerved, " not fantaſtic: take care, that, in endeavour- " ing to ſecure his love, you do not make him " doubt of yours. Gain his affection by your " careſſes, and his reſpect by your denials; " let him honour his wife's chaſtity, without " having reaſon to complain of her indiffer- " ence.

" Thus it is, my dear child, you will acquire " his confidence; thus he will liſten to your ad- " vice, conſult you in his affairs, and come to " no reſolution without taking your opinion. " Thus you may be able to reclaim him when- " ever he goes aſtray, and to bring him back " by gentle perſuaſion; thus, in fine, you may " become amiable, in order to render yourſelf " uſeful, and make coquetry ſubſervient to vir- " tue, and love to reaſon.

" Do not however imagine that you will " always reap advantage from this art. What- " ever precaution you may uſe, pleaſures, and " eſpecially thoſe of love, are worn out by en- " joyment. But when love has been of long " continuance, a pleaſing habit fills up the void, " and an endearing confidence takes place of the " tranſports of paſſion. Children are apt to " form as ſtrong a tie between the parents, as " love itſelf. When you ceaſe to be Emilius's

" miſtreſs, you will be his wife and his friend;
" you will be the mother of his offspring.
" Then, inſtead of your firſt reſerve, let there
" be the greateſt intimacy between you; let
" there be no more ſeparate beds, no more de-
" nials nor whimſies. Be in ſuch a manner his
" better half, that he ſhall not know how to live
" without you; and that whenever he is gone
" from your preſence, he ſhall ſeem to be ab-
" ſent from himſelf. You who behaved ſo
" well in the management of your father's fa-
" mily, do the ſame in your own. Every man
" that loves to be at home, is fond of his
" wife. Remember, that if your huſband enjoys
" domeſtic happineſs, you will be a happy wo-
" man.

" With regard to the preſent affairs, be not
" ſo ſevere to your lover, he deſerves more com-
" plaiſance. He would be offended at your de-
" licacy; be not ſo tender of his health, at the
" expence of his happineſs; and conſult your
" own. You muſt not expect diſguſt, nor check
" deſire; you are not to refuſe, merely for the
" ſake of refuſing, but to heighten the value of
" your favours.

Then bringing them together again, I ſaid in her preſence to the bridegroom; " You muſt
" ſubmit to the yoke you have laid on your
" own ſhoulders. Endeavour to merit its being
" made light to you. Eſpecially, ſacrifice to
" the Graces, and do not imagine to make
" yourſelf more amiable by appearing offended."
The peace was not difficult to conclude, and the reader may eaſily gueſs the conditions. The treaty was ſigned by a kiſs; after which I ſaid to

my

my pupil, "Dear Emilius, a man has need of "counsel and direction during his whole life. "I have hitherto used my best endeavours, to "perform this duty towards you; here my ca-"reer terminates; and I enter upon another. I "now resign the authority with which you have "intrusted me; and from henceforward, here "is your governor."

By degrees their first delirium subsided, and they began to taste the more tranquil charms of the married state. Happy lovers! worthy consorts! to pay due honour to their virtue, and to give an idea of their felicity, would require a history of their lives. How often, upon beholding the effects of my tender care, has my heart beat with rapture! how often have I clasped their hands within mine, blessing Providence for his goodness, and heaving the most ardent sighs to heaven! how many times have I pressed my lips to those hands so closely united! with how many tears of joys have I bedewed them! they, in their turn, were affected, and shared my transports. Their aged and respectable parents seemed to enjoy a second youth in that of their children; they began in some measure a new life in them; or rather to know the real value of life; they cursed their former opulence, which had hindered them, when of the same age, from enjoying so blissful a state. If there be any true felicity upon earth, it must be in the lonely spot to which we are now retired.

At the expiration of a few months, Emilius came one morning into my room, and embracing me said, "O my master, congratulate "your child, he is in hopes to have soon the

"honour

" honour of being a father. How arduous a
" task we have to undergo, and how greatly we
" shall stand in need of your assistance! but God
" forbid I should trouble you with the educa-
" tion of the son, after you had finished that of
" the father? God forbid so sacred, and so agree-
" able a duty should ever be taken out of my
" own hands, even were I so fortunate, as to
" make so good a choice, in that respect, as my
" parents. But stay to instruct the young pre-
" ceptor. Give him your direction and advice;
" you will find him docile; for so long as he
" breathes, he will want your assistance. I want
" it indeed now more than ever, when I am en-
" tering upon the functions of humanity. You
" have fulfilled your duty; teach me to imitate
" your example: but it is time you should take
" your rest."

THE

THE

INDEX.

The numerals refer to the volume, and the figures to the page of each volume.

Abbe de St Pierre, in what manner he provided for his children, i. 366.
Academies are public ſchools of lying, i. 382.
Accent, whether we ſhould glory in having none, i. 83. What the French ſubſtitute in the room of it, 84. Children have very little, 255.
Achilles, allegory of his immerſion into the Styx, i. 24. In what manner deprived of the merit of valour, 42.
Activity, redundant in children, and defective in old men, i. 71.
Adraſtus, king of the Daunians, iii. 257.
Affectation of talking modeſtly before children, not right, ii. 18.
Affronts, diſhonourable, whoſe buſineſs it is to obtain ſatisfaction for them, ii. 87.
Age of ſtrength, i. 289. How it is to be employed, 291. Great age, 45.
Agrigentines, great builders, ii. 303.
Ajax, would have been afraid of Achilles, and bid defiance to Jupiter, ii. 101.
Album of the German travellers, iii. 225.
Alcinous, iii. 149.
Alexander conſident in virtue, i. 168. Applying his ſeal to the mouth of his favourite, ii. 247.
Aliments, ſolid, are more nouriſhing than liquid, i. 51. of the primitive ſtate of mankind, 261.
Amatus Luſitanus, ii. 142.
Analogy, grammatical, children conform to it better than we, i. 79.
Analyſis, method, i. 302.
Ancients, the ſource of pure literature, ii. 294.
Angles of viſion, how they deceive us, i. 235.
Animals have all ſome education, i. 60. Sleep more in winter than in ſummer, 210.
Anſwer made to Lewis XV. ii. 283.

Anthropomorphites, ii. 98.
Antony (*Mark*), (in the text, *Antoninus*, by miſtake,) at what time the hiſtory of his life is inſtructive, ii. 71.
Apelles, iii. 40.
Apicius, ii. 299.
Appetite of children, i. 266.
Apprenticeſhips, in what manner Emilius performed two at the ſame time, i. 374.
Ariſtides, ii. 217.
Ariſtocracy, what is meant by it, iii. 253. Its limits, 254. Suitable to middling ſtates, 255.
Art of governing without precepts, i. 187. Of obſerving children, 369.
Arts, in what order they are reſtrained by the public, i. 337. Emilius will view them in a different light, 338. Another manner of eſtimating the arts, according to the neceſſary relations of neceſſity by which they are connected, 341. The agreeable ones have no need of teachers, iii. 46. Savage and civil, difference between them, i. 336.
Artiſan, his ſituation the moſt independent of any, i. 360.
Artiſans of towns, fooliſhly ingenious, i. 343.
Aſtyanax, i. 63.
Attachment of children at firſt is no more than an habit, ii. 10. In what reſpect attachment differs from friendſhip, 52.
Atheiſm, ii. 109. *&c.*
Atoms, ii. 143.
Aubenton (Monſieur d',) iii. 131.
Auguſtus acted as a father to his grandchildren, i. 28. Whether it be true that he was happy, ii. 72.
Authority, no deference is to be paid to it, when we intend to pay none to opinion, i. 389. Whether that of the maſter is to be preſerved at the expence of the morals of the pupil, ii. 50.
Authors, their converſation more inſtructive than their writings, ii. 291.
Aurelius Victor, ii. 253.

B.

Ball, rolled between two fingers croſs-wiſe, i. 387.
Banians,

Banians, i. 267.
Bayle, ii. 227.
Bed, the way never to find a bad one, i. 211. Which is the beſt, *ib.*
Beau (the Sieur le,) what he ſays in regard to the ſavages, ii. 233.
Birth of man is of two ſorts, ii. 6.
Beauty, its real triumph is to ſhine of itſelf, iii. 39. A great beauty is rather to be avoided than courted in marriage, 124.
Beneſactors intereſted, more common than ungrateful people, ii. 53.
Bible, the modeſty of its language, ii. 251.
Body, weak, debilitates the mind, i. 40, ii. 49.
Body human, different dreſs ſuitable to it in time of exerciſe, and in time of inaction, i. 205.
Body politic, its different denominations, iii. 243. Different denominations of its members, and relative to what, *ib.*
Body intermediate between the ſubjects, iii. 248. This entire body conſidered under different relations, aſſumes different denominations, *ib.* Names given to the members of this body, 249.
Book, a ſingle one, Emilius' whole library, i. 334.
Books, the inſtruments of miſery to children, i. 180. Their abuſe, iii. 221. Cauſe the volume of the world to be neglected, *ib.*
Boys would be better educated, were there no colleges, iii. 19.
Brantome, an extraordinary ſtory from this author, iii. 86.
Breath, human, mortal to man, i. 53.
Broth and porridge, indifferent nutriment, i. 78.
Bucentaur, ii. 246.
Buffon (M. de) quoted, i. 15. 56. 222.
Butchers, not admitted upon juries in England, i. 267.

C.

Capitals, all very like, iii. 258. They are not the place to learn the manners of nations, 259.
Caprice is not owing to liberty, i. 189. Is not the work of nature, 191. Examples of the method of curing children of their caprices, 192,--199.

Caps, night, for children, i. 207.
Cats ſmell to every thing new, i. 200.
Catechiſm, iii. 83. A ſpecimen of one, 84.
Catiline, ii. 170.
Cato, the cenſor, educated his children from their infancy, i. 28. Uticenſis, ii. 169.
Cæſar, ii. 169.
Chaſe, its utility relative to education, ii. 243.
Chardin, Sir John, quoted, i. 206.
Charity, a fooliſh manner of inſtilling it into children, i. 148.
Charron quoted, ii. 187.
Chaſtiſement ought not to be practiſed on children, i. 143.
Child, his life becomes more precious as he grows up, i. 26. Ought to know how to behave in his illneſs, 43. Suppoſed of full ſize at his birth, 57. Why he extends his hand to graſp at a diſtant object, 65, 70. To what kind of dependence he ought to be confined, 107. Ought not to be conſtrained in his motions, 108. Nothing ſhould be given him merely becauſe he cries, 109. Ought not to have more words than ideas, 110. The firſt wrong notion that enters into his head is to him the ſeed of error and vice, 116. He has not the ſame ideas as we have, *ib.* Governs his maſter, in the caſe of a ſtricter education, 188. How to prevent him from prying into the manners of his maſter, 190. Should not learn to declaim, 256. The way to excite his curioſity, 296. Cannot be moved by taſte and ſentiment, 298. Intereſts himſelf in nothing, without knowing its utility, 331. Situation in life, in which all the natural wants of man, and the means of providing againſt them, are ſucceſſively diſplayed to his mind, 332. In what manner you are to bring him acquainted with the ſocial relations, 336, 337. The commencement of his ſtudies is a kind of experimental phyſics, 201. He ought to do nothing becauſe he is bid, 212. A child that thinks himſelf ſcorched by freezing milk, 380. An unruly child, how to be kept under, ii. 36. A full-grown child, i. 278. A view of him, *ib.* *&c.*
Childhood, its firſt ſtage, i. 67. Second ſtage, 88. Third ſtage, 289. A ſhort view of the manner of ſpoiling

ſpoiling it, 27. The only way to prevent this abuſe, 28. Ought to be loved and encouraged, 93. Has particular ways of thinking, i. 118. Ought to ripen in children, 129. We ought not to be in a hurry to judge of it, 157. Alike in both ſexes, ii. 6.

Children, how treated at their birth, i. 24, 46. *&c.* Their firſt ſenſations, thoſe of pleaſure and pain, 60, 64. Ought to be accuſtomed betimes to darkneſs, 61. Are ſeldom afraid of thunder, 63. How they learn to judge of diſtances, 65. Have the muſcles of their faces more flexible than ours, 67. Why they are ſo ready to break every thing they lay their hands on, 71. How they become imperious, 72. Rules of behaviour in regard to them, 73. When they grow up, they become leſs active, *ib.* We ought not to careſs them in order to keep them quiet, *ib.* They are weaned too ſoon, 76. They conform to grammatical analogy better than we, 79. We are in too great a hurry to make them ſpeak, 80. and to correct their miſtakes in language, *ib.* They learn to ſpeak more diſtinctly in convents and in colleges, 82. Why the children of peaſants articulate better than ours, 83. They frequently give a meaning to the words, different from ours, 86. Not to appear uneaſy when they hurt themſelves, 89. It is an advantage to them to be little and infirm, *ib.* They ſuffer more from the ſeverity of conſtraint, than from the inconveniences againſt which they are ſecured, 110. They are made miſerable by granting them every thing they aſk, 111. Rules for granting or refuſing their demands, 116. They are influenced by the vices they have learned of us, 122. Cauſe of their unruline ſs, 123. Inconveniency of making long ſpeeches to them, 131. Are not naturally inclined to lying, 144. Why they ſometimes ſtumble upon a lucky hit, 154. Their apparent facility of learning, the cauſe of their ruin, 158. They are taught nothing but words, 163. They have no ſuch thing as real memory, 159. In what manner the kind of memory they have is cultivated, 169. Their geography, 164. Whether hiſtory is adapted to their capacity, 165. In what manner their judgment is ruined, 169 Of their garments, 203, *etc.* Of the covering of

their heads, 206. Generally ſpeaking, clad too warm, 207. Eſpecially in towns, 55. In what month they die moſt, 207. Which ought they to drink, warm or cold liquor, 208. Muſt have a large allowance of ſleep, 210. The way to make them fall aſleep, 211. and to awake of themſelves, 212. and to ſuffer pain without grumbling, 213. May be exerciſed in games of ſkill and addreſs, 250. Whether they ought to have the ſame nouriſhment as we, 262. Difficulty of obſerving them, 286. We never know how to put ourſelves in their place, 302. Effect of the docility required of them, 320. Never to put them off with reaſons which are above their capacity, 323. They pay but little attention to explanatory diſcourſes, *ib.* Whether they ought to be taught to behave with gallantry to the ſex, 351. They trouble themſelves only about things purely natural, 380. Are naturally inclined to benevolence, ii. 10. But their firſt attachments are the effect of habit, 22. Their curioſity upon particular ſubjects, 15. How it ought to be eluded, 16. *&c.* They learn the language of ſentiment, 28. Inconveniency thereof, *ib.* Every thing is infinite in regard to them, 100. The common amuſements of children of both ſexes, iii. 28. The peculiar taſtes that diſtinguiſh them, *ib.*

Chimeras embelliſh real objects, i. 277.

Cicero quoted, i. 12. Compared to Demoſthenes, ii. 294.

Circe, iii. 294.

Citizen, i. 8.

Female citizen, *ib.*

Citizens, how they are to act when compelled to be knaves, i. 356.

Citizens, meaning of this word, iii. 243. The French have altered the idea of this word, ii. 282.

Clarke, Dr. ii. 127.

Cleopatra, ii. 253.

Climate, i. 36.

Climates, temperate, their advantages, *ib.*

Clouds, paſſing between the moon and a child, appear to the latter immoveable, and the moon ſeems to be in motion, i. 382.

Collection of pictures and books always incomplete, ii. 303.
Colleges, i. 10, 82.
Command and *Obey*, a child ſhould never be made acquainted with theſe words, i. 116.
Compact. *See* Contract.
Compaſs, how we contrived to make one, i. 313.
Competition, when it ought to be no longer uſed as an inſtrument of education, i. 332.
Compilers, modern, ii. 295.
Condamine, M. de, an extraordinary fact related by him, ii. 131.
Confidence, the way to gain that of perſons whom we want to reclaim, ii. 114.
Confidents are generally nurſes in the ancient drama, i. 48.
Conſcience, the beſt of caſuiſts, ii. 171. *&c.* Affords greater light than all the philoſophers, iii. 122. Other definitions, ii. 176, 177. Why ſo little regarded, *ib.*
Conſolations, what turn may be given to them in order to mortify ſelf-love, ii. 80.
Contract, or *compact*, ſocial, iii. 242. Productive of a moral and collective body, 243. The only fundamental law, 244. Has need of no other ſecurity than the public force, *ib.* Renders man freer than he would be in the ſtate of nature, 245.
Contradictions to the ſocial order, their ſource, ii. 57.
Convents, i. 82. Better for young ladies than to be educated at home, iii. 25. *&c.* Real ſchools of coquetry, 75.
Conventions and duties pave the way for all crimes, i. 142.
Coquettes, their arts, iii. 67. Have no authority over their lovers in matters of importance, 86.
Coſmography, firſt leſſon in it, i. 300.
Country furniſhes the town with a perpetual ſupply of people, i. 53.
Courage, where we are to look for it, i. 43.
Cradle, i. 55.
Cries of children, i. 68.
Cultivation, one of its principal rules, is to keep things as far back as poſſible, ii. 49.

Curiosity, its first source, i. 294. In what manner it is unfolded, *ib.* What sort of curiosity would actuate a philosopher who was banished to a desart island, 295. Why a philosopher has so much curiosity, and a savage so little, 282.
Ctesias, iii. 228.
Cyclops, i. 267.

D

Dancing, iii. 45, 46.
Darius in Scythia, ii. 247. The present sent him by the king of that country, *ib.* Marches back in a hurry, 248.
Darkness, children should be used to it betimes, i. 61.
Death, in what manner it becomes the most terrible of all evils, i. 97. In what manner its approach is not armed with its usual terror, 214. The idea thereof is not soon imprinted on the minds of children, ii. 37.
Decemvirs, iii. 81.
Declaiming, i. 256.
Deities, Pagan, how they came to be imagined, ii. 98, 99.
Definitions, the way to make good ones, i. 160.
Debt to society, in what manner it is discharged, i. 339.
Democracy, what is meant by it; suitable to small states, iii. 255.
Demosthenes compared to Cicero, ii. 294.
Des Cartes, ii. 123, 136. *&c.*
Dependence on things and on men, ii. 106. The former is not prejudicial to liberty, 107.
Designing, reflections on that art, i. 244. *&c.*
Deuteronomy, ii. 197. Mitigation of one of its laws, iii. 12.
Dialogue, moral, between the tutor and his pupil, i. 117.
Diana, ii. 243.
Diogenes, ii. 247.
Disorder, moral, where it begins, i. 22.
Distances, the manner of shewing children how to judge of them, i. 65.

Docility, its effects; of that required in children, i. 320.
Dogmas, important, which, ii. 166.
Domeſtics, we ſhould have but few, ii. 301.
Dominion depends on opinion, like every thing elſe, i. 103.
Dreſs, fine, its inconvenience, ii. 305. The education of young girls, in this reſpect, is contrary to good ſenſe, iii. 39. Expenſive dreſs diſtinguiſhes the fortune, but does not embelliſh the perſon, 40.
Dryads, iii. 268.
Duclos, (M. de,) ſeveral of his maxims relative to politeneſs, ii. 284.
Duty, wrong to impoſe any on children, i. 119. Conſequence of that indiſcretion, *ib.* What is to be ſubſtituted in its ſtead, 121.

E

Education, its different ſpecies, i. 4, 9. Oppoſition between them, 7. Choice, 7, 13. End, 4. Meaning of this word among the ancients, 13. Begins at our birth, 46. Is not divided, 35. The proper inſtrument for conducting it, 122. Importance of retarding it, 125. Difficulty, 129. Ought to be merely negative, *ib.*
Education excluſive, prefers expenſive inſtructions, i. 215.
Education natural, ought to qualify man for all human conditions, i. 37.
Education vulgar, excuſes children from learning to think, i. 285. What turn of mind it gives them, 186.
Education ought to be different for the two ſexes, iii. 18. The way to extend the good effects thereof to every part of life, 177.
Eloquence, a fooliſh way of teaching it to children, ii. 88. The true way of teaching it, 89.
Emilius, why he is ſo long before he appears on the ſtage, i. 34. Is opulent, and why, 37. Of noble parentage, and for what reaſon, *ib.* An orphan, and in what ſenſe, *ib.* The firſt thing he ought to learn, 89. Muſt have no ſwaddling cloaths, 55. Muſt have no puddings, nor go-carts, nor leading-ſtrings, 90. Why he is to be brought up in the country, 52, 130.

Dialogue between him and Robert the gardener, 139. Will never learn any thing by heart, 170. In what manner he learns to read, 181. to design, 244, to ſwim, 216. Will drink cold water when he is warm; a precaution, 209. Advice given him in regard to perſons ſurpriſing him in the night, 230. His adventure at the fair, 307. His firſt leſſon in coſmography, 300. in ſtatics, 315. in natural philoſophy, 317. A deciſive term between him and me on all occaſions, 321. A queſtion which I ſhall ſurely ſubjoin to all his interrogations, *ib.* How I make him ſenſible of the utility of finding out the place of the ſun's riſing, 324. His library to conſiſt of a ſingle book; its name, 333. He is his own rival, 332. A queſtion that would ſcarce excite attention in another perſon, is intereſting to Emilius: example, 347. Why ſo little taken notice of by women in his infancy, and advantages thereof, 351. Why I am willing he ſhould learn a trade, 361. What trade I chuſe for him, 373. Makes two apprenticeſhips at the ſame time, 374. In what manner I commend his work when it is well done, 376. A queſtion which he puts to me upon diſcovering that I am a man of fortune, and my anſwer, 378, *&c.* He is a ſavage formed to live in inhabited towns, 383. He is not in a hurry to anſwer my queſtions, 384. He knows the utility of whatever he does, and the reaſon of whatever he believes, 388. His progreſs at twelve years old, 279. At fifteen, 390. Is not falſe like other children, ii. 28. It will be late before he comes to know what it is to ſuffer and to die, *ib.* Impreſſions he will receive from the ſtudy of hiſtory, 69. Will not tranſform himſelf into the different characters he reads in hiſtory, 72. Forms too ſound a judgment of others to envy their lot, 75. May grow vain of his ſuperiority, *ib.* Remedy againſt that vanity, 77. How he is to be made acquainted with the affairs of the world, 85. He is fond of peace, 86. He does not talk with vehemence, 89. Neither is he cool and phlegmatic, *ib.* Extent of his ideas, and elevation of his thoughts, 92. Refuſes his attention to every thing above his capacity, 106. To what ſect he ought to belong, 108. Attains the age of puberty, 234. His

His firſt ſetting out into the world, 277. *&c.* His behaviour towards the fair ſex, 282. What advantages he will purſue or neglect, 286. Sets out with his governor from Paris, iii. 126. Their travels, 132. Come to their journey's end, 133. Well received by Sophia's father, 134. Beginning of his courtſhip, 135. Goes and lodges, he and his friend, at the diſtance of ſix miles from Sophia, 145. Returns to her, 149. Talks to her, and has a favourable audience, 151, *&c.* Admitted upon the footing of a lover, 160. Gives lectures to his miſtreſs in different arts and ſciences, 162. *&c.* Quarrel between the two lovers, and on what account, 166. Reconciliation; Emilius ſteals a kiſs from Sophia, and on what occaſion, 167. Is reprimanded by Sophia's mother, 168. With what kind of jealouſy he is likely to be diſturbed, 175. Is not changed by love, 179. Different viſits to Sophia, 181. *&c.* His occupations on the days he does not viſit Sophia, 185, *&c.* His liberality to the poor, *&c.* 186. In what manner he was overcome by Sophia in running a race, 190. Is viſited in his ſhop by Sophia's father, *ib.* By Sophia in company with her mother, *ib.* Refuſes to go back with them, and upon what account, 192, *&c.* Stands godfather to a peaſant's child along with Sophia, and on what occaſion, 200. Adviſed by his governor to leave Sophia for a little while, 212. His uneaſineſs and perturbation on the occaſion, *ib.* At length obeys the orders he receives for his departure, 217. Promiſes to return after two years ſeparation, 218. Inſtructions relative to his travels, 232. *&c.* How greatly improved at his return, 237. The reſult of his obſervations during his travels, 268. He returns to Sophia, 275. He marries her, 276. Acquaints his governor with Sophia's pregnancy, 287. Engages to ſpend the remainder of his days with them in quiet, 288.

Empedocles reproaches the Agrigentes, ii. 303.

Englos (Mademoiſelle de l',) iii. 70, 123.

Engliſh call themſelves a good-natured people, i. 266.

Engliſh girl, only ten years of age, played extremely well on the ſpinet, i. 252.

Engliſh and French compared in regard to travelling, iii. 225.
Envy is bitter, and why, ii. 27.
Epicletus, his foreſight of no uſe to him, ii. 35.
Epitaph, modern, compared to that of Sardanapalus, ii. 293.
Error, the only way to avoid it is to continue in ignorance, i. 382.
Errors of ſenſation are alſo errors in judgment; example, i. 380.
Eternity, iii. 57.
Evils annexed to infancy, i. 24.
Evils, phyſical, leſs ſevere than the others, i. 88.
Evils, moral, conſiſt all in opinion, except one, i. 99.
Evils of the mind, or inward ſufferings, conſidered as nothing at all, ii. 38.
Euripides, what he ſays of Jupiter, ii. 103.
Exceſs of indulgence or rigor to be avoided, i. 110.
Exerciſe of the body, whether it hurts the operations of the mind, i. 284.
Exiſt (*I*), the firſt truth that ſtrikes us, ii. 129.
Exiſtence of objects and ſenſations, the ſecond truth we learn, ii. 129, 130.
Explanations in diſcourſe, make very little impreſſion on children, i. 323.

F

Fables, whether they be proper for children, i. 170. Analyſis of one of thoſe of La Fontaine, 172, *etc.* Their moral examined, 177, *etc.* The proper time for ſtudying them, ii. 83. The moral ought not to be expreſſed, *ib.*
Faces handſomer than the maſks, ii. 59.
Faces do not change with the faſhions, iii. 39.
Faculties or *powers ſuperfluous* in man, the cauſe of his miſery, i. 98.
Faith of children, on what it depends, ii. 103.
Fanaticiſm, ii. 227.
Fancies of ſpoiled children, i. 111.
Father, his taſk, i. 30, 31. Ought to give no preference to any of his children, 39.
Faults, (the age of,) the proper time for fables, ii. 81.
Felicity of man upon earth merely negative, i. 95.

Females of animals have no ſhame in the preſence of the males, iii. 9. Have no deſires when their wants are ſatisfied, *ib.* Their affected denials, *ib.*
Fetiches, ii. 99.
Fire-arms, i. 63.
Fontenelle, his ſaying in regard to the diſpute about the ancients and the moderns, ii. 294.
Force, in what it conſiſts, i. 97. At what time of life man poſſeſſes the greateſt relative force, 291. In what manner he ought to employ the ſuperabundant part of it, *ib.*
Foreſight, the ſource of our miſery, i. 101.
Foreſight of wants denotes a maturity of underſtanding, i. 318.
Foreſt of Montmoreney, i. 325.
French have but a ſurperficial knowledge of other nations, iii. 225.
French and Engliſh compared in regard to travelling, *ib.*
French, what renders their manner of accoſting diſagreeable, i. 84, 238.
Frames gilt, what they are good for, i. 246.
Fruits, forward, inſipid, ii. 300,

G.

Gaiety, a very dubious ſign of content, ii. 43.
Galetea's apple, iii. 68.
Gallantry, in intrigues of this ſort, the lover has a greater hatred for his rival than affection for his miſtreſs, iii. 174.
Games, or amuſements to deceive the appetite, by whom, and on what occaſion invented, i. 272.
Gaming, the reſource of the indolent, ii. 303.
Gaures, the mildeſt people in the world, i. 266.
Geneva, the inhabitants of that city would not be free at preſent, if they had not been able to walk barefooted, i. 233.
Genius, a perſon of genius has often the appearance of ſtupidity in his childhood, i. 156.
Geography, the notion which children have of it, i. 164. The firſt leſſons therein, 303.
Geometry, whether it be true that children learn it, i. 159. Our manner of teaching it depends as much on fancy

fancy as on reaſon, 247. In what manner Emilius learns the elements thereof, 248.
Geometrical figures, cakes cut in that manner, i. 250.
Germans, their continence, and the effects thereof, ii. 236. Their reſpect for the fair ſex, iii. 81.
Girls, fond of dreſs almoſt from their cradle, iii. 24, 29. Their occupations, 28, *etc.* More docile than boys, 30. Their underſtanding ripens earlier than thoſe of boys, *ib.* Earlier affected with the ſenſe of decency and virtue, 47. Should not learn to read and write betimes, 31. but perhaps to caſt up accounts, *ib.* Above all, they ſhould be inured to conſtraint, 32, 33. and for what reaſon, *ib.* They are in every thing upon the extreme, 34. from whence ariſes many vices particularly to women, *ib.* Their agreeable prattle, 47. The motive why girls careſs one another more than uſual in the preſence of men, 49. Are laid under an apparent reſtraint, and for what reaſon, 76. The way to render them really virtuous, 85. The authority which they acquire by that means, 86. Example, *ib.* In what manner they were educated at Sparta, 25. Little girls, their diſlike to reading and writing, 31. More cunning than boys, 36. Example, 37. We ſhould encourage their prattling, 48, *etc.* Advantage thereof, *ib.*
Gluttony preferable to vanity, as an excitement to children, i. 263.
God incomprehenſible, ii. 145, 155, 165. Powerful, good, juſt, 157, 165. Immaterial, 163. Eternal, 164. Intelligent, and how, *ib.* Much better not to mention his name at all to children, than to give them falſe ideas of him, 105.
Goodneſs, of all the attributes, the moſt eſſential to the Deity, i. 70.
Goods and evils of human life examined, i. 93. *etc.*
Goſpel, its holineſs, ii. 217.
Government, political, an idea thereof ſufficient for a child, i. 345. Signification of this word, iii. 243. Its different forms, *ib.* The moſt active of all that of a ſingle perſon, 252. Eaſy and plain rules to judge of the relative goodneſs of governments, *ib.* The ſpirit thereof is not the ſame in capital towns as in the diſtant provinces, 259.

Governor, the firſt qualification requiſite for one, i. 30. The way to avoid any difficulty in chuſing one, 31. Ought to be young, 34. Whether he ought to have finiſhed his courſe of education, *ib.* Ought to chuſe his pupil, 35. Should not conſider himſelf as ſeparable from his pupil, 38. Ought not to undertake the care of a diſtempered child, 39. Ought to have an authority over every object he is deſirous to repreſent to his pupil, 130. Ought to ſerve an apprenticeſhip together with his pupil, 337. Abuſes to be avoided in their joint labour, 344. Foundation of the confidence which his pupil ought always to place in him, ii. 79. How they ought to behave in regard to the faults committed by their pupils, upon their coming to maturity, 80.

Governors, their falſe dignity, ii. 77.

Gratitude, a ſentiment natural to the human breaſt, ii. 53. The way to excite it in the mind of a young perſon, 54.

Grotius quoted in regard to politic law, iii. 237. Publiſhed nothing but falſe principles on the right of war, 256.

Gymnaſtic exerciſes, i. 201.

H

Habit is not nature, i. 5. The only habit we ſhould permit a child to contract in his firſt ſtage, 61. Whence proceeds the influence of habit, 281. The habit of body ſuitable to exerciſe, different from that ſuitable to inaction, 210.

Habits, the greateſt part of thoſe which we imagine to be contracted by children, are not real, iii. 179.

Happineſs of man, natural, in what it conſiſts, i. 319. Whether there be an equal meaſure of happineſs in all ſtates in life, ii. 35. We judge of happineſs too much by appearances, 26. The end of every ſenſible being, iii. 201. The road to it preſented by nature, 202.

Harm, to do none to any body is the firſt and principal leſſon of moral philoſophy, i. 152.

Hearing, the improving of that ſenſe i. 254. The active organ correſponding to it, 255.

Heart,

Heart, neceſſity of laying its deſires under ſome reſtrictions, iii. 205.
Heir, manner of educating him, i. 194.
Hercules, iii. 13.
Hermes, i. 339.
Herodotus quoted, i. 206, 272. A painter of manners, iii. 225. Injudiciouſly ridiculed, 228.
Hiſtorians, ancient, i. 272.
Hiſtory is not adapted to the capacity of children, i. 164. Example, 165. The right time for ſtudying it, ii. 60. Calumniates mankind, 61. Never gives a faithful picture of events, *ib.* In what reſpect it bears a reſemblance to romances, 62. Ought to repreſent facts without drawing characters, 63, *etc.* It is rather an exhibition of actions, than of men, 65. Modern hiſtory has no characteriſtic, 63.
Hobbes, what name he gave to a knave, i. 70. In what ſenſe his mean principle is true, 112. Quoted in reſpect to politic law, iii. 237.
Horſe, reflection on the exerciſe of riding, i. 216.
Humanity, the firſt duty of man. i. 93. In what it conſiſts, ii. 27. In what manner it is excited and encouraged in the breaſt of a young man, 29, 33. Maxims to that purpoſe, 30, 31, 33.
Hunting. *See* Chace.
Huſbands, cauſe of their indifference, iii. 44.
Hygieine, i. 44.

I

Idealiſts, their chimerical diſtinctions, ii. 129.
Ideas diſtinct from images, i. 158. and from ſenſations, 379. The manner of forming them, is the characteriſtic of the mind, *ib.* What is meant by ſimple ideas, *ib.* Comparative and numerical are not ſenſations, ii. 130. Abſtract, ſource of the greateſt errors, 138. Of juſtice and honeſty, everywhere the ſame, 173. Acquired diſtinct from natural ſenſations, 174.
Identity, *ſucceſſive*, in what manner we have the ſenſation of our own, i. 92.
Idleneſs is public robbery, i. 359. The way to cure children of it, 213.

Idomeneus (another) an object of Emilius's inquiry, iii. 257.
Jealouſy in love owing to nature, iii. 172. Proof taken from brute animals, *ib.* Depends greatly on the power of the ſex, *ib.* Its motive is founded rather in the ſocial paſſions than in the original inſtinct, 174.
Imagination, or fancy, extends the meaſure of poſſibilities, i. 97. Transforms the paſſions of limited beings into vices, ii. 22.
Imitation, the foundation of the beautiful in the polite arts, ii. 289.
Indigeſtions, how to prevent children from having any, i. 271.
Infants, i. 88.
Infinite, ii. 100.
Ingratitude unnatural to man, ii. 53. What it is owing to, *ib.*
Ink, in what manner it is made, i. 328. Advantage of knowing that, 331.
Inoculation, i. 214.
Inſtinct, how it becomes a ſentiment, ii. 9.
Inſtruction given to children, i. 122. Ought to be retarded as much as poſſible, i. 132. Ought to b without rivals or competitors, 332.
Inſtructions of nature are ſlow, thoſe of men premature, ii. 9.
Inſtruments, mechanical, the great number of them prejudicial to dexterity and ſagacity, i. 316.
Joiner's work, i. 373.
To judge, differs from feeling, and in what, ii. 131. Belongs only to an active or intelligent being, 132.
Judgments active and paſſive, i. 379. Diſtinction, *ib.*
Juices nouriſhing, ought to be extracted from ſolid foods, i. 51.
Julius Camillus, ii. 142.
Juſtice, to what our firſt notion of it is owing, i. 135.
Juſtice, human, the principle thereof, ii. 54.
Juſtice and goodneſs are not mere moral beings, *ib.*
Juvenal quoted, i. 371.

K

Kitchen, French, i. 262.
Kite, i. 288.
Knowledge, a choice ought to be made of ſubjects a-

dapted to the human understanding, i. 292. Well viewed in its several connections and relations, prevents our entertaining any prejudices for the talents we cultivate, 352.

L

Lais, iii. 83.
La Fontaine, whether his fables be proper for children, i. 170.
Language, natural, i. 65.
Languages, whether the study thereof be proper for children, i. 161. Why children are taught dead languages by way of preference, 163. A child never learns more than one, *ib.*
Law of politics, iii. 237. Law of force, 240. Law of nature, 239. Law of servitude, 242. Law of property, 245. Law of sovereignty, 244. *etc.* Law of nations, 256. Law of war, *ib.*
Laws, what is wanting to them, to render them free i. 107. Favour the strong against the weak, ii. 57.
Laws of nature, in our inquiry after them, we should not take facts for reasons, i. 317. Example taken from gravity, *ib.*
Leading-strings have a bad effect on children, i. 90.
Learned are wider from the truth than the ignorant, i. 382.
Legislation perfect, iii. 251.
Leonidas, ii. 217.
Lessons ought to consist more in action than in words, i. 140.
Liberty, the chief of all blessings, i. 104. Liberty well regulated, the only instrument of good education, 122.
Liberty, in what it consists, ii. 153. Its immaterial principle, 154. For what reason it was given us, *ib.* Consequences of the good or ill use of it, 183, *etc.* A term incompatible with that of empire, iii. 268. and with exemption from wants, 269. In vain do we aspire to it under the protection of the laws, 271. Is in no form of government, *ib.* but in the heart of a man who is free, *ib.*
Library, Emilius's, i. 333.
Lie of fact and right, i. 144. Neither of them is natural to children, *ib. etc.*
Life, a governor in looking after a useless life, loses that

that time which he had deſigned to ſpend in enhancing its value, i. 39. At what time that of the individual properly commenceth, 91. We ought to let children enjoy the pleaſure of it, 92. Old men regret the loſs of it more than young ones, 100. A hardy life increaſes the number of agreeable ſenſations, 211. Human life, its greateſt dangers are in the beginning, 92. Short in many reſpects, ii. 3. Particular lives preferable to hiſtory, 65.

Litharge, i. 358.

To live, what is meant by it, i. 14.

Locke, Mr. is againſt giving drugs to children, i. 43. Examination of his maxim, that we muſt reaſon with them, 116. His manner of making a child generous, 149. He is for having children learn to read with dice, 181. Inconſiſtency of this author in regard to their drinking, 208. What trade he is for having his gentleman learn, 365. Recommends the ſtudying the nature of ſpirits before that of bodies, ii. 97. Proved againſt him that matter is incapable of thinking, 150. At what time he has done with his pupil, iii. 5.

Lord, a great one, fallen to poverty, i. 356.

Lotophagi, i. 267.

Love requires a return, ii. 12, 13. Sees better than we, *ib.* Fixes our natural inclinations, *ib.* Paſſions with which it is attended, *ib.*

Love of ſelf, the ſource of all our paſſions, ii. 8. Always good and conformable to order, 9. What ſort of paſſions ſpring from it, 10. Why it is never ſatisfied, 11. What ſort of paſſions ariſe from it, *ib.* Becomes pride in great ſouls, vanity in little ones, 13. How it is transformed into a virtue, 90. A very equitable ſentiment, iii. 175.

Lucretia, ii. 172.

Lydians, in what manner they diverted their hunger, i. 272.

M

Machines, the great number of them frighten boys, and diverts their attention, i. 315. We ſhould make our own ourſelves, *ib.* By aſſembling ſuch a number of them, we find no reſource within ourſelves, 316.

Magiſtrates, meaning of that word, iii. 249. Three

wills eſſentially different in the perſon of the magiſtrate, 251.

Man, by what means he forgets to die, i. 43. His breath is mortal to his own ſpecies, 53. Strong of himſelf, is made weak by ſociety, 102. Ought to be armed againſt unforeſeen accidents, 233. Is the ſame in all ſtates, 357. What renders him eſſentially good or bad, ii. 11. Ought to be grown up before he knows the female ſex, 49. Ought not to be ſhewn in maſquerade to a pupil, 58. With what difficulty he thinks, and when once he begins, his cogitation never ceaſes, 95. A man running from one ſtudy to another, to what compared, i. 305. A man of the world, is all diſguiſe, ii. 44. In what the natural felicity of man conſiſts, i. 319. A man living in a ſtate of nature, very different from a man living in the ſtate of ſociety, i. 383. ii. 95. Man, what rank he occupies in the order of things, ii. 146. Compoſed of two ſubſtances, 148, 159. The manner of their being united is incomprehenſible, 137, 181. His dignity, 146. It furniſhes him with a new motive of gratitude, 147. Author of moral and phyſical evil, 156. Why he is agreeable to a woman, iii. 7. His dependence on woman, and in what, 9, 21. His politeneſs more officious than that of the woman, 48. Natural judge of the woman's merit, 97. Deſigned by nature to be ſatisfied with a ſingle woman, 173. The ſame in every age, *ib.*

Mankind, why I mention them ſo late to my pupil, i. 340. The unreaſonableneſs of their complaints of the ſhortneſs of life. iii. 127.

Manitou, ii. 99.

Manners, how they may be reformed, i. 21. How a child will be prevented from prying into thoſe of his governor, 190.

Maps, i. 303.

Marcel, a dancing maſter at Paris, ii. 280.

Marriage, its firſt inſtitution from nature, iii. 11. The moſt ſacred of all engagements, ii. 252. Diſproportioned marriages, the cauſe thereof, iii. 117. Happy marriages, on what they depend, *ib.*

Maſks, how to prevent children from being afraid of them, i. 62.

Maſter, governed by a child, i. 188.

Materialiſm, its abſurdity, ii. 149.
Materialiſts, their chimerical diſtinctions, ii. 129. Their reaſoning compared to that of a deaf perſon, 151.
Matter, its natural ſtate, ii. 134. Is incapable of thinking, 144, 150.
Maxims of behaviour in regard to children, i. 73.
Maxims relating to pity, ii. 30.
Meagre diet becomes heating by the ſeaſoning, i. 51.
Meaſures, new, i. 242.
Melancholy, a friend to pleaſure, ii. 42.
Memory, children have no real memory, i. 159. How the kind of memory which they have is cultivated, 170.
Menalippe, a tragedy written by Euripides, ii. 103.
Meridian, to trace, i. 306. An adventure which it occaſioned, 307.
Metals choſen as a mean term for exchange, i. 346.
Method of learning the ſciences with leſs facility would be uſeful, i. 317.
Milk, whether it be indifferent to chuſe the mother's milk, or that of a nurſe, i. 20. Is ſerous at firſt, and grows afterwards conſiſtent, 47. Is a vegetable ſubſtance, 49. Curdles always in the ſtomach, 50.
Miſery of man renders him humane, ii. 26.
Miſſionaries, ii. 209.
Monarchy, what, iii. 254. Suitable to great kingdoms, 255. Suſceptible of partition, *ib.* Example, *ib.*
Money, why invented, i. 345. Is only the means of comparing, *ib.* Every thing may be uſed as money, 346. Why ſtamped, *ib.* Its uſe, *ib.* The moral effects of this invention cannot be explained to children, *ib.*
Monkeys of Laban, ii. 99.
Montagne quoted, i. 203, 214.
Monteſquieu quoted, iii. 238.
Moon, the clouds paſſing over it make it ſeem to move in a contrary direction, i. 380.
Morality, the manner of teaching it to children, i. 116. The only moral leſſon ſuitable to children, 152. Morality and politics ought not to be treated ſeparately, ii. 56. The moral of fables examined, i. 177. The moral of fables ought not to be expreſſed, ii. 81.
Morocco, what Montague ſays of one of its kings, i. 214.

Motion is not eſſential to matter, ii. 133. Of two ſorts, 134. Whether that of animals, ſpontaneous, *ib.* Proof of a firſt cauſe, 135, 137. It is by motion we learn that there are bodies diſtinct from ourſelves, i. 65.

Motte, La, quoted, and on what occaſion, ii. 294.

Muſcles of the face more flexible in a child than in a grown perſon, i. 66.

Muſic, the way to learn by the touch, i. 231. May be made uſe of to converſe with a deaf perſon, *ib.* Of the manner of teaching it to children, 255.

Myſteries, ii. 102.

My lord, I muſt live; reflection on that expreſſion, and on the anſwer, i. 355.

N

Nations, each have their particular character, iii. 223. In what manner national differences wear away, 226.

Nativity of man happens twice, ii. 5, 7.

Nature, different paths by which we deviate from her, ſo early as our infancy, i. 24. She trains up children to conſtant exerciſe, *ib.* How man deviates from her by means of his paſſions, ii. 8. Her inſtructions late and ſlow, 14. Her progreſs in diſplaying the power of the ſex, 23. The nature of man, i. 4. The Divine nature, ii. 100.

Newton, ii. 136.

Nieuwentyt, ii. 143.

Night, the cauſe of its ſtriking us with terror, i. 221. The remedy againſt this fright, 224. A nocturnal exploit of the author in his infancy, 225.

Niſe of fire arms, i. 63.

Notions, moral, their progreſs in my pupil, i. 294.

Nunneries. *See* Convents.

Nurſe, the beſt, who is agreeable to the man-midwife, 46. Choice of one, 47. Ought to be the governante of her foſter ſon, 48. Should not change her manner of living, 49.

Nurſes, how treated, and why, i. 21. The reaſon of their being ſo attached to the cuſtom of ſwaddling-cloaths, 56. Excel in the art of diverting children from ſqualling, 76. A precaution which they neglect, *ib.* They make uſe of too many ſuperfluous words to children, 78.

O

Objections againſt indulging children with liberty, i. 93. Againſt a late education, 128. Againſt the inactive method of teaching nothing to children, 182. Againſt my manner of employing children, 202. Againſt the early exerciſe of a body not yet arrived at its full growth, 251. Againſt the practice of training a child to judge for himſelf, 338. Againſt the choice of objects which the author propoſes to a youth, ii. 39.

Objects, choice of thoſe which we ought to ſhew to children, i. 63, 64. Of our firſt obſervations, as ſoon as our thoughts begin to be diverted from ourſelves, 294. Objects purely phyſical, the only ones capable of engaging the attention of children, 380. Objects, intellectual, are not adapted to the capacity of youth, ii. 59.

Obſervation on manners, inconveniency of ſuffering a youth to indulge himſelf too much in it, ii. 59.

Old men diſagreeable to children, i. 34. Love to have every thing quiet about them, 71.

Omphale, iii. 13.

Opinion, what we are to do to reign by it, i. 362. To prevent a pupil from being ſwayed by opinion, he muſt not be governed by authority, 387. Eſtabliſhes its throne on the paſſions of mankind. ii. 13.

Order to be obſerved in ſtudies, i. 306. Moral order, how a man enters into it, ii. 54. Social order, the time for exhibiting a view of it to a young man, ii. 56. Source of all its contradictions, 57. Raſhneſs in truſting to it, i. 357.

Organs of ſecret pleaſure and diſagreeable neceſſity, why placed ſo near each other, ii. 18.

Orpheus, ii. 185.

Ottoman family, ancient cuſtom of thoſe princes, i. 375.

Ovid quoted, i. 87. iii. 85.

P

Paganiſm, its abominable deities, ii. 172.

Pain, man ought to accuſtom himſelf to it, i. 89, 100. How it loſes its ſharpneſs in regard to children, 213.

Palaces, their uſeleſſneſs, ii. 302. Their inconveniences, *ib.*

Pantaloon, how he comes to be diſagreeable, ii. 82.

Para-

Paracelſus, ii. 142.
Parallel between my pupil and yours, upon their firſt appearing in public, ii. 39.
Paris conſidered in regard to taſte, ii. 291. and under other relations, 319.
Pariſian, how he comes to be ſtupid with ſo much underſtanding, iii. 222.
Paſſions, only one natural to man, i. 123. The inſtruments of our preſervation, ii. 7. Which of them is the ſource of all the reſt, 8. How man goes beyond nature by means of the paſſions, *ib.* How they are directed to good or evil, 11. The ſummary of human wiſdom conſiſts in the right uſe of them, 22. Their progreſs requires the progreſs of knowledge to be accelerated, 107. The ſoft and tender paſſions, as well as thoſe of the irraſcible kind, are derived from ſelf-love, 11. Impetuous paſſions, the way to make children afraid of them, i. 115. Growing paſſions, the way to reduce them ſo rule, ii. 22. Paſſions, in what reſpect good, in what bad, iii. 208, 209.
Peaſant, Swiſs, his notion of regal power, ii. 101.
Peaſants are not afraid of ſpiders, i. 62. Their children articulate better than ours, 82. Do not liſp, 80. Why more ſtupid than a ſavage, 184.
Pedaretes, a citizen, i. 8.
People, the common people have as much ſenſe and underſtanding as the better ſort, ii. 35. A corrupt people have neither vigour nor true courage, 50. The meaning of the word *people* in a political ſenſe, iii. 242.
Perſecution, what dogma it is owing to, ii. 102.
Perſpective, without its deception we ſhould diſtinguiſh no ſuch thing as ſpace or diſtance, i. 234.
Peruvians, in what manner they treated their children, i. 55.
Peter the Great, ii. 374.
Petulance of children, what it is owing to, i. 68, 122.
Philocles, iii. 257.
Philip, phyſician to Alexander the Great, his hiſtory, i. 166.
Philoſophers, who are they, ii. 124. Cauſe of the diverſity of their ſentiments, 125. Are not intereſted in diſcovering the truth, 126. Their only object, *ib.* Their whimſical ſyſtems, 142, 143, 150, 173.

Philoſophy reduced to maxims, the reſult of experience, ii. 63. Modern, one of its moſt frequent miſtakes, 14. Experimental philoſophy requires ſimple inſtruments, i. 315.

Phyſics, or natural philoſophy, its firſt leſſon, i. 314. Syſtem of phyſics, what good for, 317. Its firſt leſſon, 318.

Phyſiognomy, ii. 44.

Pity, in what manner it acts upon the mind, ii. 29. It is a ſweet paſſion, and why, 26. In what manner it is prevented from degenerating into weakneſs, 91.

Plan laid down by the author, i. 33.

Plato, his imaginary juſt man, ii. 216. His manner of travelling was on foot, iii. 130. Why he allotted the ſame exerciſes to women as to men in his republic, 17.

Pleaſure, its death, ii. 317.

Plebeians obtained the conſulate by means of a woman, iii. 81.

Plutarch, ii. 158.

Poiſon, what idea children have of it, i. 167.

Politeneſs, in what true politeneſs conſiſts, ii. 284. Paſſages from Monſ. Duclos relating to this ſubject, *ib.*

Polygamy, iii. 174.

Poor man has no need of education i. 37.

Poul Serrho, what it ſignifies among the Mahometans, ii. 228.

Power of the ſex, in what manner children forward it, ii. 24.

Power, ſuperfluous, in man, the cauſe of his miſery, i. 97.

Power, the meaning of this word in politics, iii. 240.

Preceptor, Emilius's, is become a confident of his pupil, and of Sophia, and a mediator of their courtſhip, iii. 159, *etc.* Glories in this employment, and mentions all its agreeable circumſtances, *ib.* Travels with Emilius; brings him back to Sophia; has the pleaſure of ſeeing them married, and ſpends the remainder of his days with them in quiet. *See* Emilius and Sophia.

Preceptors, common, their too great ſeverity to young girls, iii. 42. Their miſtaken behaviour towards their pupils, upon their coming to maturity, 177.

Prejudice againſt a mechanic trade, how I teach Emilius to overcome it, i. 361. Prejudices, to grow proud of conquering them, is ſubmitting to them, 375. Do not change the natural relations, ii. 173.

Preſent time ought not to be ſacrificed to futurity in the matter of education, i. 92.

Pride, ſource of the greateſt evils, iii. 210.

Principles of things, why ſuch nations as acknowledged two, reckoned the bad inferior to the good, i. 71.

Progreſs of Emilius at twelve years old, i. 279. *etc.* At fifteen, 387, *etc.*

Property, ſpecimen of the manner of inſtilling the firſt notion of it into a child, i. 137, *etc.*

Proteſilaus, iii. 257.

Providence conſidered in relation to the liberty of man, ii. 154, 155, 156. In what manner juſtified, 158. and in what reſpect, *ib.*

Puniſhment ought to be unknown to children, i. 125, 133.

Puberty changes in individuals according to conſtitution, and in men according to climates, ii. 14. May be accelerated, or retarded, by moral cauſes, *ib.* Always more forward among the civilized nations, and in towns, *ib.*

Pupil, an imaginary one formed by the author, i. 35. Inconveniency in his paſſing through different hands, 48. Advantage in his learning nothing till he is twelve years old, 129. In what manner he may be rendered capable of perception, memory, and reaſoning, 183. Ought to be inſtructed only by experience, 187. Ought to think he is following your will in following his own, 189. Inconveniency of his inſtruction is not ſo much in his not underſtanding, but in thinking that he underſtands, 318. How I manage to prevent mine from being as lazy as a ſavage, 377. Utility of his employing himſelf in the manual arts, 343. In viſiting the ſhops of artificers, he ought to ſet his hand to work, 337. A proper trade for him, if he has a taſte for the ſpeculative ſciences, 373. Upon ceaſing to be a child, he ought to be ſenſible of the ſuperior knowledge of his tutor, ii. 78. Difference between your pupil and mine, 95.

Pupils, what exerciſes they are taught, while that of ſwimming is neglected, i. 216.

Pyrrhus, Emilius's judgment on that prince's life, ii. 70.
Pythagoras, his compariſon of a view of the world, ii. 58.

Q

Queſtion, by which one gets rid of the impertinent interrogations of children, i. 321. Advantages thereof, 322. A puzzling queſtion and anſwer to it, ii. 19.
Quintilian quoted, i. 182.

R

Races of people are extinct or degenerate in cities, i. 53.
Raymund Lulli, what his art was good for, iii. 222.
Read, manner of teaching children to read, i. 181.
Reaſon, a check to force, i. 119. In what manner children conceive a diſtaſte againſt it, 127. Reaſon, ſenſitive, 201. Its inſtruments, *ib.*
Reaſoning, what ſort, is that of children, i. 160. As ſoon as the mind has begun to form ideas, every judgment then is reaſoning, 386.
Refraction, i. 386.
Refuſals, not to be laviſh of them, and never to recall them, i. 108.
Regimen, Pythagorean, i. 51, 267.
Regimen, vegetable, proper for nurſes, i. 50.
Regulus, ii. 174.
Relations, ſocial, how they ought to be ſhewn to children, i. 336.
Religion, choice of one for Emilius, ii. 107. Ought not to be taught as an object of melancholy and reſtraint, iii. 52. Its efficacy in hindering evil, and promoting good, ii. 228. Three principal ones in Europe, 205.
Remorſe, ii. 171.
Repaſt, rural, compared to a grand entertainment, i. 349.
Reprimand which the author received from a juggler in Emilius's preſence, i. 312.
Republic (Plato's) is not a political treatiſe, i. 9. What it is, *ib.* In what manner children were educated therein, 158.
Rich man, the education of his ſtate is not proper for him, i. 37. Reduced to poverty, 357.
Rich people deceived in every thing, i. 46. What they ought

ought to do, in order to enjoy their riches, 298. Always reſtleſs, 299. Who is the real rich man, 317.
Ridicule, always on the ſide of opinion, ii. 110.
Right. *See* Law.
Robert, the gardener, his dialogue with the author and his pupil, i. 138, *etc.*
Robinſon Cruſoe, i. 334.
Romances, eaſtern, more affecting than ours, ii. 32.
Romans, illuſtrious, how they ſpent their youth, ii. 86. Their attention to the language of ſigns, 248.
Rome, her reſpect for the ladies, iii. 81. Saved by a baniſhed citizen, *ib.* Made free by a woman, *ib.*
Romulus muſt have had an affection for the ſhe-wolf, by whom he was ſuckled, ii. 9.

S

Saint Pierre, Abbe de, quoted, iii. 256.
Salentum, (a ſecond,) an object of Emilius's inquiries, iii. 257.
Samſon, iii. 13.
Sardanapalus, his epitaph, ii. 293.
Savages, their infancy, ii. 233. Their youth, *ib.* Why more cunning than peaſants, i. 184. According to the phyſicians, they ought to be laid up with the rheumatiſm, 208. Why cruel, 267. Of all people the leaſt curious, and the leaſt uneaſy, ii. 44.
Sceptics, their misfortune, ii. 124.
Science, human, the ſhare belonging to the learned, very ſmall, in compariſon to that common to all, i. 59.
Senſations and ſentiments are differently expreſſed, i. 67. Diſtinguiſhed from ideas, 379. How each of them may become an idea in regard to us, 383. The way to have two contrary ones at the ſame time, in regard to the ſame body, 380. The ſenſations of pleaſure and pain precede the repreſentative ones, 60. The ſenſation of one's exiſtence, a doubt concerning its nature, ii. 129. The internal ſenſation relative to the viſible order of the univerſe, 141. Difficult to ſtifle, 185. Natural ſenſations, of two ſorts, 174. Prior to our underſtanding, 175. Senſations different from their cauſe or their object, 129. How diſtinguiſhed by the ſenſitive being, 130.
Senſes, which of them ſhews itſelf the lateſt in children, i. 64. Of the art of exerciſing them, 217. Two methods

thods of verifying their relations, 383. In their uſe we are merely paſſive, ii. 129.
Common ſenſe, what is meant by it, i. 275.
Senſibility, how it is ſtifled, or prevented from growing, ii. 28. How it riſes, *ib.* To what that of young people is at firſt confined, 51. Ought to ſerve as a check to reſtrain them, *ib.*
Sentiments, gradation in thoſe of a child, ii. 10. What is the firſt ſentiment of which a youth carefully educated is ſuſceptible, 24.
Sexes, idle diſpute about their preference or equality, iii. 7. In what reſpects equal, *ib.* In what they admit not of a compariſon, *ib.* In their union they differently concur to the ſame object, *ib.* From this union ariſe the ſofteſt laws of love, 13. Their relative duties ought not to be equally rigid, 14. Whatever diſtinguiſhes the ſex ought to be reſpected, 19. In what reſpect their ſocial union is admirable, 50.
Shore, why to theſe who put off to ſea, it ſeems to move, i. 381.
Shuttlecock, a woman's play, i. 251.
Sight, the exerciſe of this ſenſe, i. 234. What renders its deciſions precarious, 235. In that manner running aſſiſts the ſight, 237, *etc.*
Sign, ought not to be ſubſtituted in the place of the thing ſignified, but when it is impoſſible to ſhew it, i. 302.
Signs, energy of their language, ii. 245, *etc.* Relative to education, 249.
Situations, in which the natural wants of man, and the means of providing for them, are repreſented in a manner obvious to the capacity of a child, i. 335.
Sleep of children, i. 210. The way to regulate its duration, *ib.*
Small-pox, i. 214.
Smell, reflection on this ſenſe, i. 273.
Society has weakened man, i. 104. Cannot ſubſiſt without exchange of commodities. 345. Application of this principle to commerce and the arts, *ib.* Whence it follows, that every ſociety has for its firſt law ſome conventional equality, *ib.*
Socrates, ii. 216.
Solon, an unjuſt act of that legiſlator, iii. 245.
Sophia, the intended ſpouſe of Emilius, iii. 6. Her character,

racter, 87. Is fond of dreſs, and underſtands it, 88. Her natural abilities, 89. Her acquired abilities, *ib.* *etc.* Her domeſtic applications, 90. Underſtands houſekeeping in all its branches, *ib.* Extremely nice in regard to cleanlineſs, *ib.* Owes this defect to her mother's inſtructions, 91. Yet ſhe avoids an over-ſtrained delicacy. *ib.* Naturally greedy, yet afterwards grew temperate, 92. Qualities of her mind, 93. Sketch of her character, *ib.* *etc.* Is not without religion, and of what ſort, 95. Is in love with virtue, and from what motive, *ib.* Nothing but the neceſſity of loving makes her uneaſy, 96, 111. Acquainted with the duties and privileges both of her ſex and ours, 97. Is but little acquainted with the world, 98. Supplies that want by a peculiar politeneſs, *ib.* She deſpiſes all French grimaces, *ib.* Behaves with ſilence and reſpect, in company with whom, 99, *etc.* She aſſumes a different but modeſt carriage with young people of her own age, *ib.* Her manner of anſwering the whining ſpeeches of fops, 100. She is pleaſed with ſincere praiſe, and with homage founded on eſteem, *ib.* Her father's ſpeech to her, upon intimating his intention of marrying her, 101. *etc.* The former ſtate of her father and mother, 103. Their preſent ſituation, *ib.* Happy in their poverty, *ib.* Is left to her own choice in regard to a huſband, 104. Is ſuppoſed to be of a very warm conſtitution, 107. Counterpoſe to that, *ib.* Sent to town, and why, 108. Returns to her parents, 109. Her health is impaired, *ib.* The rival of Eucharis, 113. Sees Emilius and his governor, who happened to take up their lodging at her father's, 135. Imagines ſhe beholds Telemachus in Emilius, 136. Pays a favourable attention to him, 152. Openly aſſumes the authority of a miſtreſs, 160. Receives leſſons from her lover, in different arts and ſciences, 164. Irritates his paſſion with ſome degree of inquietude, 171. How ſhe quiets his alarms, 176. Is indebted to her lover for the prize at running, 190. Accompanied by her mother, ſhe goes and ſees him work in a ſhop, *ib.* Accepts him for her huſband, and on what occaſion, 199. She and Emilius ſtand ſponſors, and on what occaſion, 200. Prepared for a ſeparation of two years, 218. Her ſilent behaviour at

at his departure, 220. Emilius, upon his return, marries her, 276. Becomes pregnant, 287.
Sovereign, ſignification of this word in politics, iii. 243.
Soul of man, its immateriality proved, ii. 159. I cannot imagine ſuch a being can periſh, 160.
Spaniards, their manner of travelling, iii. 225.
Sparta, the reſpect that republic had for women, iii. 81.
Spartans, brought up in the way of unlucky boys, were not the more ſtupid when they came of age, i. 187.
Spectacle of the world, to what compared, ii. 58.
Sphere, armillary, an ill contrived machine, i. 302.
Spider, what kind of children are afraid of them, i. 62.
Spirit, how this word is underſtood by the vulgar and children, ii. 98. Its original meaning, *ib.*
Spirits of a child ought to be exhaled at firſt, and afterwards retained and compreſſed, i. 155.
Spontaneity is not applicable to unorganiſed matter, ii. 134.
State of nature, in leaving it, we compel our fellow-creatures to leave it alſo, i. 355. What occupation comes neareſt the ſtate of nature, 360. State of nature, and civil polity, what is neceſſary to re-unite the advantages of both, 106.
Statics, the firſt leſſon in that ſcience, i. 315.
Studies, whether any are to be performed only by the eye, i. 164. Whether there are any proper for children, 168. Studies, ſpeculative, too much encouraged in the time of life fitteſt for action, ii. 84.
Stupidity of a child always kept under his mother's wing, i. 179. How I ſhould repreſent a diſagreeable ſtupidity, ii. 101.
Sun, deſcription of his riſing, i. 297, *&c.*
Subjects, relatively to the ſocial compact; meaning of this word in politics, iii. 243.
Subſtance, animal, in putrefaction ſwarms with worms, i. 49.
Subſtances, how many there are, ii. 100.
Suetonius quoted, i. 28.
Surpriſes in the night, i. 229.
Swaddling-cloaths, i. 16, 18, 55, 74.
Swimming, what exerciſe is preferred to it, in the education of a fine gentleman, i. 216, What renders it dangerous, *ib.*
Synthetic method, i. 302.

T

Tacitus, at what time of life this author is proper to be read, ii. 63. Quoted, iii. 226.
Tailours unknown to the ancients, i. 370.
Talents, extraordinary, inconveniency of having nothing elſe to depend upon, i. 363.
Talents, natural, how eaſily we may be miſtaken in judging of them, i. 367. Example, 368. The good effect of talents or abilities, iii. 47. Which holds the firſt rank in the art of pleaſing, *ib.* The agreeable talents or accompliſhments reduced to an art, 45.
Tarquin, ii. 247.
Taſte, remarks on this ſenſe, i. 261. Natural taſtes are the moſt ſimple, *ib.* and the moſt general, 263. Conſiderations on taſte, ii. 287. That of the ancients very different from that of the moderns, 292, *etc.* Where it ought to be ſtudied, 291.
Taſtes, ſtrong, naturally diſagreeable to us, i. 261. Inconveniency in accuſtoming ourſelves to them, 262.
Teeth, a way to forward the cutting of them, i. 77.
Tennis, an exerciſe for boys, i. 250.
Teraſſon, the Abbe, oppoſed, and on what account, ii. 294.
Thales, in what manner he travelled, iii. 130.
Theatre, what we learn there, ii. 295. What the ſtudy of the ſtage leads to, *ib.*
Themiſtocles, in what manner his ſon ruled all Greece, i. 103.
Thermopylæ, inſcription found there, ii. 294.
Theſpius, his fifty daughters mentioned, and on what occaſion, iii. 13.
Thraſybulus, ii. 247.
Thucydides, the true model for hiſtorians, ii. 64.
Thunder, children are ſeldom afraid of it, i. 63.
Time, it is much worſe to loſe it, by making an ill uſe of it, than by ſitting ſtill, i. 157.
Toilette, what the abuſe of it is owing to, iii. 41.
Tools, or inſtruments, the more ingenious they are, the more our organs become rude and imperfect, i. 316.
Tongue, French. (*See* Language,) ii. 251.
Touch, the improvement of this ſenſe, i. 219. Its judgments limited and certain, 230. How it is capable of ſupplying the ſight, 219. and the hearing, 231.

Particular ways of taking off its edge, or rendering it more obtuſe, 232. Without it, we ſhould never have an idea of extenſion, 242.

Towns, populous, are the gulf of the human ſpecies, i. 53. Why the different races degenerate there, ii. 15. Large ones exhauſt a ſtate, iii. 261.

Trade, why I am willing that Emilius ſhould learn one, i. 361, *etc.*

Trades, reaſon of their difference, i. 354.

Travelling, queſtion relative to that ſubject, iii. 221. The manner of propoſing the queſtion differently, *ib.* Another manner, 223. Why ſome people improve leſs by it than by reading, 224. They are undertaken with ſome particular deſign, 229. They are adapted to very few, 230. Conſidered as a part of education, ought to be under particular rules, 231. What renders it uſeleſs to young people, 258. Why they ought to make but ſhort ſtay in great towns, 263.

Treaſure of St Mark at Venice, what it wants, i. 202.

Truth ought to coſt a child ſome trouble to learn, in order to fix it in his mind, i. 300. When can we without riſk inſiſt on a child's telling it, 198.

Turenne, Marſhal, a ſpecimen of his good nature, ii. 68. and of his weakneſs, *ib.*

V

Valerius Maximus quoted, i. 88.

Vanity, diſagreeable conſequences of the firſt emotions of this paſſion in Emilius, i. 310.

Varro quoted, i. 13.

Venice, why that government is adored by the people, ii. 246.

Vice, there is not one in the human heart, but you can tell in what manner it entered, i. 123.

Vigour of mind, how acquired, i. 358.

Village, the way to ſpend an agreeable life there, ii. 302.

Violence uſed to women, very common in the Greek and Jewiſh antiquities, iii. 12. More rare in our times, and why, *ib.*

Virgil, the moſt beautiful verſe in that poet, ii. 31.

Virginity, importance of preſerving it a long time, ii. 16, 17, 18. Directions in regard to it, *ib.*

Virtue compared to Proteus in the fable, iii. 68. Is not leſs favourable to the cauſe of love than to the other

privileges of nature, 80. Etymology of this word, 206. What is the baſis of it, *ib.* What is meant by a virtuous man, 207.
Ulyſſes charmed with the ſinging of the Syrens, ii. 256. His companions debaſed by Circe, iii. 194.
Underſtanding, or mind, has its particular form, according to which it has need of being governed, i. 127. Its characteriſtic, 379. The proof and meaſure of it ripening, i. 293.
Univerſe, its harmony demonſtrates a ſupreme intelligence, ii. 144. *etc.*
Vocabulary of a child ought to be ſhort, i. 87.
Vice, how many ſorts a man has, i. 255.
Volſci, iii. 82.
Uſe of the invention of money, i. 345.
Utility, meaning of this word in the minds of children, i. 319. Why common boys are not ſtruck with this idea, 321. An inſtance of the manner of making it intelligible to them, 325.

W

Warnings neglected, whether it be proper to repeat them after the affair is over, ii. 80.
Water, how a child ought to drink it, i. 209.
Weakneſs, what that of man is owing to, 289. It is that which renders him ſociable, ii. 25.
Weaning, time and manner of weaning children, i. 76.
Wearineſs, what it is owing to, ii. 44.
Wine, we are not naturally fond of it, i. 261. Mixed with litharge is poiſon, i. 329. Way to detect this, adulteration, 329, *etc.*
Wiſdom, human, in what it conſiſts, i. 95. ii. 22.
Witty ſayings, the way to hit upon them, i. 154.
Woman conſidered as an imperfect man, ii. 6. In many reſpects is no more than a great child, *ib.*
Women, the earlieſt part of our education is owing to them, i. 2, 3. They no longer chuſe to be nurſes or mothers, 19, 23. What kind of addreſs they like in the men, 351. Inquiry into the relations and differences between their ſex and ours, iii. 6, *etc.* In what reſpects they are men, *ib.* Their deſtination, 7. Their arms to conquer man, 8. Glory in their weakneſs, 11. Act as ſuch all their lives, 13. What is neceſſary for the performing of their duty, 14.

The infidelity of married women more criminal than that of men, *ib.* Ought to reckon the preſerving of appearances one of their duties, 15. More prolific in the country than in great towns, and why, *ib.* Their education ought to be contrary to that of man, and in what reſpect, 18. and relative to man, 22. Their dependence on man, and in what, 21. How they deviate from their ſtate, 23. Their moſt important quality, 35. Their politeneſs, 48. *etc.* Their peculiar talent is addreſs, and not falſehood, 68. Are not formed for an inquiry into abſtract and ſpeculative truths, 71. They have an excellent taſte in natural things, ii. 290. Are the natural judges of the merit of our ſex, iii. 80, 97. Cauſe of the principal revolutions in the Roman republic, 81. Mere quacks in learning, 123. Women void of modeſty, more deceitful than the reſt, iii. 69.

Words, a child ought to learn none but ſuch as he underſtands, i. 85. The only thing we teach children, 161. Difficulty of giving them always the ſame meaning, 160.

World, little danger from it to a girl properly educated iii. 78.

Writings, ſacred, or ſcripture, their majeſty, ii. 215.

X

Xenophon quoted, i. 35.

Xenophon, ii. 293.

Y

Young people, debauched by times, are obdurate and cruel, ii. 24. Character of thoſe who have long preſerved their innocence, 15. Why they ſometimes appear inſenſible, though they are not ſo, 38. Inconveniency in making them too great obſervers, i. 387.

Young man, objects which ought to be exhibited to his view at a certain age, i. 318. ii. 31. Example, ii. 47, 48. Ought to entertain a good opinion of thoſe he lives with, 58. Ought to eſteem each individual, but to deſpiſe the multitude, 59.

Young women, their arts to avoid nurſing their children, i. 19.

Youth, ſigns of it approach, ii. 6. May be forwarded or retarded by education, ii. 16.

Z

Zurich, in what manner the counſellors of that city are admitted, i. 377.
Zeno, ii. 247.

FINIS.